The Bible Champion

Volume XVII. MAY, 1914. Number 5.

THE ARENA.

An Examination of the Testimony of the Evangelists.

SIMON GREENLEAF, LL.D.

Part 6.

45. "Had the evangelists been false historians," says Dr. Chalmers, "they would not have committed themselves upon so many particulars. They would not have furnished the vigilant inquirers of that period with such an effectual instrument for bringing them into discredit with the people; nor foolishly supplied, in every page of their narrative, so many materials for a cross-examination, which would infallibly have disgraced them." Now, we of this age can institute the same cross-examination. We can compare the evangelical writers with contemporary authors, and verify a number of circumstances in the history, and government, and peculiar economy of the Jewish people. We therefore have it in our power to institute a cross-examination upon the writers of the New Testament; and the freedom and frequency of their allusions to these circumstances supply us with ample material for it. The fact that they are borne out in their minute and incidental allusions by the testimony of other historians, gives a strong weight of what has been called circumstantial evidence in their favor. As a specimen of the argument, let us confine our observations to the history of our Saviour's trial, and execution, and burial. They brought him to Pontius Pilate. We know both from Tacitus and Josephus, that he was at that time governor of Judea. A sentence from him was necessary before they could proceed to the execution of Jesus; and we know that the power of life and death was usually vested in the Roman governor. Our Saviour was treated with derision; and this we know to have been a customary practice at that time, previous to the execution of criminals, and during the time of it. Pilate scourged Jesus before he gave him up to be crucified. We know from ancient authors, that this was a very usual practice among Romans. The accounts of an execution generally run in this form: he was stripped, whipped, and beheaded, or executed. According to the evangelists, his accusation was written on the top of the cross; and we learn from Suetonius and others, that the crime of the person to be executed was affixed to the instrument of his punishment. According to the evangelists, this accusation was written in three different languages; and we know from Josephus that it was quite common in Jerusalem to have all public advertisements written in this manner. According to the evangelists, Jesus had to bear his cross; and we know from other sources of information that this was the constant practice of those times. According to the evangelists, the body of Jesus was given up to be buried at the request of friends. We know that, unless the criminal was infamous, this was the law or the custom with all Roman governors.

46. There is also a striking naturalness in the characters exhibited in the sacred historians, rarely if ever found in works of fiction, and probably nowhere else to be collected in a similar manner from fragmentary and incidental allusions and expressions, in the writings of different persons. Take, for example, that of Peter, as it may be gathered from the evangelists, and it will be hardly possible to conceive that four persons, writing at different times, could have concurred in the delineation of

such a character, if it were not real; a character too, we must observe, which is nowhere expressly drawn, but is shown only here and there, casually, in the subordinate parts of the main narrative. Thus disclosed, it is that of a confident, sanguine, and zealous man; sudden and impulsive, yet humble and ready to retract; honest and direct in his purposes; ardently loving his master, yet deficient in fortitude and firmness in his cause. When Jesus put any question to the apostles, it was Peter who was foremost to reply; and if they would inquire of Jesus, it was Peter who was readiest to speak. He had the impetuous courage to cut off the ear of the High Priest's servant, who came to arrest his master; and the weakness to dissemble before the Jews, in the matter of eating with Gentile converts. It was he who ran with John to the sepulchre, on the first intelligence of the resurrection of Jesus, and with characteristic zeal rushed in, while John paused without the door. He had the ardor to desire and the faith to attempt to walk on the water, at the command of his Lord; but as soon as he saw the wind boisterous, he was afraid. He was the first to propose the election of another apostle in the place of Judas; and he it was who courageously defended them all, on the day of Pentecost, when the multitudes charged them with being filled with new wine. He was forward to acknowledge Jesus to be the Messiah; yet having afterwards endangered his own life by wounding the servant of the High Priest, he suddenly consulted his own safety by denying the same Master, for whom, but a few hours before, he had declared himself ready to die. We may safely affirm that the annals of fiction afford no example of a similar but not uncommon character, thus incidentally delineated.

47. There are other internal marks of truth in the narratives of the evangelists, which, however, need here be only alluded to, as they have been treated with great fulness and force by able writers, whose works are familiar to all. Among these may be mentioned the nakedness of the narratives; the absence of all parade by the writers about their own integrity, of all anxiety to be believed, or to impress others with a good opinion of themselves or their cause, of all marks of wonder, or of desire to excite astonishment at the greatness of the events they record, and of all appearance of design to exalt their Master. On the contrary, there is apparently the most perfect indifference on their part, whether they are believed or not; or rather, the evident consciousness that they are recording events well known to all, in their own country and times, and undoubtedly to be believed, like any other matter of public history, by readers in all other countries and ages. It is worthy, too, of especial observation, that though the evangelists record the unparalleled sufferings and cruel death of their beloved Lord, and this too, by hands and with the consenting voices of those on whom he had conferred the greatest benefits, and their own persecutions and dangers, yet they have bestowed no epithets of harshness or even of just censure on the authors of all this wickedness, but have everywhere left the plain and unincumbered narrative to speak for itself, and the reader to pronounce his own sentence of condemnation; like true witnesses, who have nothing to gain or to lose by the event or the cause, they state the facts, and leave them to their fate. Their simplicity and artlessness, also, should not pass unnoticed, in readily stating even those things most disparaging to themselves. Their want of faith in their master, their dulness of apprehension of his teachings, their strifes for pre-eminence, their inclination to call fire from heaven upon their enemies, their desertion of their Lord in his hour of extreme peril; these and many other incidents tending directly to their own dishonor, are nevertheless set down with all the directness and sincerity of truth, as by men writing under the deepest sense of responsibility to God. Some of the more prominent instances of this class of proofs will be noticed hereafter, in their proper places, in the narratives themselves.

48. Lastly, the great character they have portrayed is perfect. It is the character of a sinless Being; of one supremely wise and supremely good. It exhibits no error, no sinister intention, no imprudence, no ignorance, no evil passion, no impatience; in a word, no fault; but all is perfect upright-

ness, innocence, wisdom, goodness and truth. The mind of man has never conceived the idea of such a character, even for his gods; nor has history or poetry shadowed it forth. The doctrines and precepts of Jesus are in strict accordance with the attributes of God, agreeably to the most exalted idea which we can form of them, either from reason or from revelation. They are strikingly adapted to the capacity of mankind, and yet are delivered with a simplicity and majesty wholly divine. He spake as never man spake. He spake with authority; yet addressed himself to the reason and the understanding of men; and he spake with wisdom, which men could neither gainsay nor resist. In his private life, he exhibits a character not merely of strict justice, but of overflowing benignity. He is temperate, without austerity; his meekness and humility are signal; his patience is invincible; truth and sincerity illustrate his whole conduct; every one of his virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the wonder and admiration of his enemies. He is represented in every variety of situation in life, from the height of worldly grandeur, amid the acclamations of an admiring multitude, to the deepest abyss of human degradation and woe, apparently deserted of God and man. Yet everywhere he is the same; displaying a character of unearthly perfection, symmetrical in all its proportions, and encircled with splendor more than human. Either the men of Galilee were men of superlative wisdom, and extensive knowledge and experience, and of deeper skill in the arts of deception, than any or all others, before or after them, or they have truly stated the astonishing things which they saw and heard.

The narratives of the evangelists are now submitted to the reader's perusal and examination, upon the principles and by the rules already stated. For this purpose, and for the sake of more ready and close comparison, they are arranged in juxtaposition after the general order of the latest and most approved harmonies. The question is not upon the strict propriety of the arrangement, but upon the veracity of the witnesses and the credibility of their narratives. With the relative merits of modern harmonists, and with points of controversy among theologians, the writer has no concern. His business is that of a lawyer, examining the testimony of witnesses by the rules of his profession, in order to ascertain whether, if they had thus testified on oath, in a court of justice, they would be entitled to credit; and whether their narratives, as we now have them, would be received as ancient documents, coming from the proper custody. If so, then it is believed that every honest and impartial man will act consistently with that result, by receiving their testimony in all the extent of its import. To write out a full commentary or argument upon the text, would be a useless addition to the bulk of the volume; but a few notes have been added for illustration of the narratives, and for the clearing up of apparent discrepancies, being all that members of the legal profession would desire.

Concluded.

This concludes the legal brief. The author adds a complete harmony of the four Gospels, Matthew, Mark, Luke, and John, as containing an exact report of these four testimonies. Each reader, for a small sum can obtain anywhere such a harmony. Our purpose, was without comment or notes of reference, merely to submit the statement of the case and its discussion as if it had been submitted to the court or addressed to the jury. We are sure it will be of inestimable importance in the discussion of the questions involved.

The deadly Iago was a Christian gentleman compared to the man who pretends to believe the Bible, and lives on the bounty of those who do believe it, and yet gives his life to destroy it. The most serious objection to the higher critic is not so much the falsity of his criticism as his colossal hypocrisy.

The attitude of the higher critic makes it impossible for him to be impartial in his conclusions. He begins with the hypothesis that only a portion of the Bible is inspired, and then proceeds to determine the uninspired parts. He is previously committed to the spotted theory of the atonement.—*Selected.*

To Ministers of the Methodist Episcopal Church

And having done all, to stand. **Ephes. vi. 13.**

DEAR BRETHREN:—Allow us in this letter to present for your consideration a cause in which your great Church is vitally interested. The power of Methodism in Christendom has always been in the firm faith of its advocates and leaders in the Bible as the Word of God, and in its Gospel as proclaiming the atonement by the Divine Son of God on Calvary for the sin of the world. This citadel of its strength a false "scholarship" has long been seeking to undermine and destroy.

The Bible League and What It Proposes To Do.

The tireless propaganda of Radicalism—which is seeking persistently to preoccupy every place of power and to poison every fountain of influence—must be counteracted by an equally tireless and aggressive advocacy of the teachings of the Word of God; and the forces of false scholarship and wealth, thoroughly organized and effectively used on the one side, must be matched by a counter-organization and wise direction of the forces on the other side.

It was in part for the task of organized and aggressive defense that The Bible League was formed. The real danger of the situation must first be made clear, and the deadly error sapping the life of the Church must be refuted. This the League aims to do, by Conferences held under its auspices, by wholesome Biblical Literature, and by its monthly organ.

The Movement Strictly Inter-Denominational.

The Bible League has from the beginning been inter-denominational, its first President having been the prominent Methodist Lay Evangelist, Mr. William Phillips Hall, and its General Secretary, Rev. Dr. Daniel S. Gregory, a well-known Presbyterian Educationalist; while among the corporate members and directors appear the names of President Henry A. Buttz, of Drew Theological Seminary; President Francis L. Patton, formerly of Princeton University but now of Princeton Theological Seminary; Professor Howard Osgood, of Rochester Theological Seminary; Professor G. Frederick Wright, of Oberlin Theological Seminary, and other scholars and leaders, of international reputation, representing all the principal branches of the Evangelical Church.

To you, as leaders in the Methodist Episcopal Church, we confidently appeal for cordial co-operation with the League in its great enterprise. If the tide of unbelief and evil is to be stayed and reversed, it will require personal devotion to the task on the part of the hosts that believe the Bible to be the revealed Word of God, and particularly of those who have always stood fast in the faith. Especially is there a call—in view of the dangers that threaten it in consequence of great defections from the faith of the fathers—for the Methodist Episcopal Church to come up to the help of the Lord against the mighty hosts of unbelief.

The Bible Student and Teacher (now The Bible Champion).

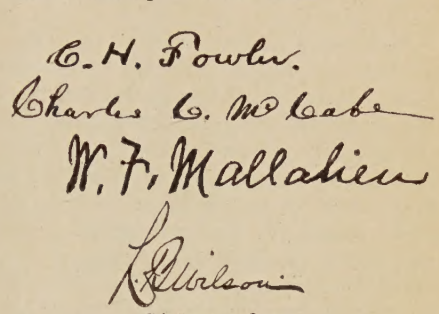
The undersigned, in calling your attention to The Bible League and urging you to identfy yourselves with it and the movement it represents, desire urgently to recommend the organ of the League, as peculiarly fitted to prepare you for intelligent co-operation in the work to which you are invited. This magazine is exclusively devoted to the systematic defense of the Bible as the Word of God. Its pages are made up of contributions from the foremost Conservative Biblical Scholars on both sides of the Atlantic. Its aim always is to keep be-

fore its readers the latest light from whatever quarter, on great Biblical questions. It has received the warmest approval of Christian leaders in all the Churches, as indispensable to the student, the teacher and the preacher who would keep abreast of the times in Biblical knowledge.

It is issued at the subscription rate of $1 a year in order to bring it within the reach of all.

By becoming a member of the League, which entitles you to receive the magazine, you can make your co-operation practical, as you will be able to learn from this, its organ, what further can be done to give new energy and increased success to the movement for Bible defense and study.

Signed by Bishop C. H. Fowler, Bishop C. C. M'Cabe, Bishop W. F. Mallalieu (all deceased), and Bishop L. B. Wilson, now resident Bishop of New York.



Bishops of
The Methodist Episcopal Church.

April 29, 1907.

BISHOP HAMILTON AND THE VIRGIN BIRTH.

The editor of the *Zion's Herald* has published two representative articles on the virgin birth, one from Bishop Candler, representing the Board of Bishops of the Methodist Episcopal Church, South; the other from Bishop Hamilton, representing the Bishops of the Methodist Episcopal Church. We present in this number the paper written by Bishop Hamilton. We do this that our readers may know authoritatively where the Methodist Episcopal Church stands with regard to this great truth.

Keep the Old Faith.—Remember that the men who gave us the frame-work within which we conduct our ministry were believers in doctrines which constrained them to largeness and strenuousness and unselfishness of service. They believed that the Bible was the Word of God; they believed that men who died impenitently went away into everlasting punishment; they believed that Christ made an atonement for the sin of the whole world. These may be old-fashioned doctrines, but they created missionary societies, Sunday-Schools, hospitals, orphanages, and refuge for penitents; they gave every child a new value, every father a new responsibility, every mother a new hope; and constituted human society into a new conscience and a new trust. Let us be very careful how we give up trees that have borne such fruit, and in whose leaves there has been such healing.—JOSEPH PARKER, D.D.

A LIBEL ON CHRIST'S TEACHINGS.

Any system claiming to be related to Christianity that denies the miraculous or the supernatural is a libel on what Christ teaches. He has all power on earth and in heaven; he is God as well as man. He has charge of the forces of nature, and directs all currents of power. Unitarianism is the infidelity of the days long gone. It masquerades in the garb and name of Christianity; but in reality it has nothing fundamentally in common with the Christianity of Christ.—*Texas Christian Advocate.*

"The mountains of Holy Scripture are being divested of their forests. Floods of infidelity and arid waters in the spiritual life are fast following. We need a Christian conservation movement. There must be a return to the study of the Bible as a whole, which will lead to the conviction on the part of many now in great doubt and distress that the Bible as a whole is true. It was by this means that I myself have been brought out of great uncertainty to deep conviction. Therefore I write earnestly."—W. W. WHITE, in *The Bible Magazine.*

Was the Pre-Existent Christ Born of the Virgin*

Bishop John William Hamilton, LL.D.

The question concerning the Virgin Birth is not related merely to one who was called Jesus, but to Jesus Christ, of Nazareth, who was the Son of Mary, the Son of God. The question to be answered is this: Wherefore should it be thought a thing incredible that God should cause the Word to be made flesh, and that He dwelt among us? There are several fundamental questions, then, which must be settled first before there can be any intelligent discussion of the Virgin Birth.

If atheism be true, why speak of the miraculous at all? If materialism or pantheism be true, the Strauss theory that Jesus the Christ is a myth might as well be given place in the canon of the New Testament. If deism be true, the account of the resurrection of Jesus might as well be bound up in a volume with Milton's "Paradise Lost." If there may be no such thing as the supernatural, the whole life story of Jesus might as well have been written by Balzac or George Eliot.

If the deity of Jesus Christ is accepted, then the objections to the Virgin Birth by such writers as Keim, Lobstein, Soltau, or Cheyne, not one of them claiming to be destructive in their objections to this recorded fact of Scripture, "can only be refuted by exposing their mistaken use of evidence, or by showing the insufficiency of their reason."

I am willing to have all the revelation and teaching of the New Testament go through the fires of the laboratory, if there is a chemist in charge who knows his business and minds it, and who does not use his combustibles as fuel to burn the book to get rid of its content. The chemist must be neither an anarchist nor a monarchist.

I am as willing that prestige, scholarship and research may count for what they are all worth. But I do not want them to apply militant methods where history and logic are required. I am no longer afraid of big names or foreign countries. The "intellect" which assumes supremacy simply by dint of aristocracy rouses my inheritance as suddenly as when Iphicrates, upbraided by a young aristocrat for his low birth, replied, "My family begins with me. Yours ends with you." This pretensive aristocracy usurps all honors without having earned them. We cannot always avoid what is foreign; what is good often lies so far off. But with so many young women willing to go to Europe to buy their garments and husbands, and wherever they can get them cheapest, it cannot be forgotten that there are men enough to follow them for corresponding notions of one kind and another.

I desire always to welcome most cordially the well-accredited results of modern criticism. But I am so familiar with the many mistakes of the critics and the overweening native bent of so many persons, just like the Athenians, "either to tell or to hear some new thing," that I am slow of speech when I am told that I "have just got to take it because the critics says so." The cant of criticism is as tormenting as the cant of dogma. Just now there is a growing disposition not to pamper arrogance with supple knees. Let us all be broad-minded and unselfish enough to hear all sides of this controversy, and not "abuse the witnesses."

It is only within the last ten or twelve years that the subject has become the storm center of critical controversy. The negative critics have set themselves no slight task, for the doctrine of the Virgin Birth has had the field for more than nineteen hundred years. It is the fundamental article of the oldest of all creeds, and is found now in the creeds of every important branch of the Christian Church, namely, that Jesus Christ the Saviour was "conceived by the Holy Ghost, born of the Virgin Mary."

To destroy the testimony of nineteen centuries, the burden of proof must be with the assailants of the doctrine. They must begin with the presumption against them. It behooves them to begin the task modestly. It is in order, then, for Professor Foster, of Chicago, to call in his book on the "Finality of the Christian Religion," and ask some one who is familiar with parliamentary language to edit it before it goes

* *Zion's Herald*, Boston, Mass., March 25, 1914.

to another edition. I am sure he only needs to be reminded in his absent-mindedness, when he goes so far as to declare that an intelligent man, who now affirms his faith in miraculous narratives like the Biblical as actual facts—who believes, say, in the resurrection of Christ—"can hardly know what intellectual honesty means."

And when Soltau, in "The Birth of Jesus Christ," assumes to charge that it is sin against the Holy Ghost to ask belief in the Virgin Birth, one is disposed, like Thackeray, to say, "Let us take a little scrap of paper and each make out a list" of real scholars. A true scholar calls in no such help to aid his argument.

Nevertheless, it must be conceded that there is ability and scholarship in some of the men who deny the doctrine. I know something of the writings of a number of men whose objections have received respectful consideration by the defenders of the faith, but their names alone do not compel agreement with their opinions, even when they include Lobstein, Pfleiderer, Schmiedel, Harnack, Soltau, Usener, Gunkel, Bousset, Percy Gardner, F. C. Conybeare, Professor Foster, of Chicago, and Prof. N. Schmidt, of Cornell University. All of these men boast, as a mark of their "intellectual maturity, that they are one and all rejecters of the miracle in the life of Christ."

Time would fail to tell of all the names through the centuries who have accepted the testimony of the early Christians. Not to know many of them is to argue oneself unknown. It has been the exception where the name of a scholar of world reputation could be found in the early centuries who rejected the testimony. Are the names of such men as are within our reach among the older theologians, like Tholuck, Lange, Luthardt, F. Delitsch, Rothe, Dorner, Martensen, Oosterzee and Godet, not to be mentioned because of their limitations? Will Methodists trifle with the names of Wesley and Watson? Did not Adam Clark, whom Theodore Parker called the scholar of a thousand years, say, in his comment on Luke i. 35: "As there is a plain allusion to the Spirit of God brooding over the face of the waters to render them prolific in Genesis i. 2, I am the more firmly established in the opinion advanced (my comment on the verse) Matthew i. 20, that the rudiments of the human nature of Christ was a real creation in the womb of the Virgin by the energy of the Spirit of God."

Were the late Bishop Lightfoot and the late Bishop Westcott not scholars? Are not Dr. Sanday, of Oxford, and Dr. Swete, of Cambridge, at the present time among the finest of Greek scholars? What shall we say of Principal Fairbairn, Sir William Ramsay, Bishop Gore, Canon Ottley, Dr. R. J. Knowling? Will we reproach Principal W. I. Adeney, Principal A. E. Gervie, Prof. Vernon Bartlett and Prof. J. Denney with not being "intellectually honest"? Because Th. Zahn, B. Weiss, of Berlin, Seeberg, Cremer and Prof. M. Kahler, of Halle, are in Germany, shall it be said they have not spoken with candor? Were Dr. Philip Schaff and Dr. Briggs disingenuous as scholars? Is Prof. W. E. Addis competent to express an honest opinion?

Germany is a fertile field for the imagination, and there are soldiers there with daring enough for "sins of daily incursion" into the skies; but "in Germany, as elsewhere, the general fact is that full belief in the Incarnation and belief in the Virgin Birth go together." In England, as in America, the rejection of both doctrines for the most part comes from a determination to eliminate the supernatural from the Bible, the life of Jesus and the Christian Church. To do this is to deny the authenticity, genuineness and credibility of all the testimony to the supernatural. There was no room in the inn of the Naturalist for Mary when Jesus was born, and there has been no room there since for the Son of man, who is the Son of God. Where the supernatural is eliminated from the Gospels, there is no possible coherency in what is left. Worse than parrot-talk, it is utterly unintelligible to intelligent minds. And therefore Schmiedel, who wrote the articles in the Encyclopedia Biblica on the Gospels and on Mary, holds that we have but five absolutely credible passages about Jesus in general in the Synoptic Gospels.

It is a waste of time to discuss the supernatural with the Naturalist. Percy Gardner, when he refers to the oft-quoted statement of Mr. Huxley's, that "on the basis of

his scientific experience, he would be prepared to accept a parthenogenesis if adequately supported by testimony, clearly intimates that the great scientist has yielded to a momentary impulse to credulity which the writer could not share nor sympathize with —in other words, that no amount of testimony would convince him of the reality of the occurrence." As Carlyle said of Pilate when he asked, "What is truth?" "he could not know of it, if a god had shown it to him." "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

On the side of the assailants of the Virgin Birth can be found "the whole multitude of those who reject the supernatural nature and claims of Christ." There are exceptions. Meyer, the commentator, was one; he accepted the Incarnation, but rejected the Virgin Birth—"an almost solitary exception of his class." Beyschlag was another; but, like the Naturalists, he thought he could pick and choose, take some parts and leave others.

Here then we have the basis for the denial of the doctrine. The chapters in Matthew and Luke which give the narrative are discarded. I have followed carefully every argument made for dropping these chapters, and there is not one of them which does not discredit other parts of the same books. The force of Harnack's argument from the "two genealogies" could be used just as well to discredit the genealogies. But when the chapters are gone, the critic simply knows nothing about the subject. His opinion thereafter is based on ignorance and imagination, and the size of the opinion depends wholly upon the size of the man. Doctrines do not get into creeds without some one knowing it besides the amanuensis. Moreover, the critic must account for the belief of the church before the chapters were written and during all the centuries since. The profoundest argument for the faith of the church is this—*here it is*. It must be accounted for. It would seem a little late to discover just now that Matthew and Luke never wrote what has been almost universally accepted for "going on twenty centuries." This revolution of history cannot be produced entirely by gentlemen in high heels, tall tiles, and Dent's gloves. There have been too many "incessant affirmatives." Then this new form of denial, that the evidence which convinced the disciples of the first century is not sufficient to convince the students of the twentieth century, and that a Palestine peasant is not as competent to receive and tell the truth as a modern scholar, may serve the vanity of its author with a bit of complacency as comforting as an afternoon siesta; but the courts still prefer the naive and unsophisticated witness to the evasive and "don't remember" kind.

The attempt has been made to discover the origin of the story when the chapters in Matthew and Luke are said to be missing. Two imaginations have been put into the air. One was that the myth was taken from the pagans—presumably when they were not looking. But Harnack does not for a single moment allow his side the benefit of that parapet of paper, for he says "the conjecture of Usener that the idea of the birth of a virgin is a heathen myth which was received by Christians contradicts the entire earliest development of Christian tradition, which is free from heathen myths." And he further declares that the origin of the Virgin Birth goes so far back that it "is involved in an obscurity which in all probability will never be cleared up." He tries to find its origin in Isa. vii. 14. But he doesn't give the origin of the prophecy, nor does he tell us who was responsible for turning the prophecy into history, when there was no history for it to be turned into. This kind of evidence is not mentioned in Greenleaf. The second imagination was to make the Jews responsible for the story. But the Jews deny that with their whole history, and their conception of the integrity of the family.

Still another attempt is made to get rid of the two accounts of the Evangelists by saying that the silence of the rest of the New Testament is argument enough that nothing of the kind ever occurred. That kind of logic would prove that Jesus never had any boyhood, and that nothing ever occurred which is not mentioned somewhere in the New Testament.

But the number of theories which the assailants have proposed to destroy the record are as many and varied as the colors of Joseph's coat, or the rainbow-plaids of the

many clans in Scotland. No two of them agree. They have laid more theories than they hatch. Each man was making his own Man of Nazareth, and it is quite evident that such a Christ as each one wanted needed no supernatural origin. So self-centered does each one consider himself, that he feels no need of the God-man to deliver him from the bondage of sin, suffering, and death.

Since we know nothing, as they say, of the matter whatever, unless inferentially, except what Matthew and Luke tell us, and the church has always confirmed, and no one except the unreliable Ebionite and here and there a lonely Gnostic has disputed them, why not let all communications hereafter be yea, yea, and nay, nay? For such they will be, and the yeas "will have it," as they always have had and always will have.

When the supernatural is admitted and the deity of Jesus Christ is accepted, there is nothing incredible in Mary and Joseph's word to the disciples and their word to all the world. If the Lord God formed man of the dust of the ground, and is able of the stones to raise up children unto Abraham, could He not cause the Christ to be born of a virgin?

It is said that it is no matter either way, as the narrative has no value as an article of faith. That depends. If it is not true, it has no value; but if it is true and has no value, God must have been working at nothing, for nothing, with the Godhead bodily.

The content of the Gospels must be taken as a whole, to give the nature and mission of the Son of God. If He had a supernatural resurrection, there is nothing inconsistent in His having had a supernatural birth. When the whole scope of the Prophecy concerning Jesus Christ and His ministry until now are taken into account, there is nothing incompatible with the claim of the Supernatural Man, Supernatural Book, and Supernatural Church.

Boston, Mass.

HOW DID ANANIAS AND SAPPHIRA DIE?

In reading the December number of THE BIBLE CHAMPION, the writer has been interested in the explanation given "by a prominent Fifth Avenue Presbyterian Divine," as reported by Dr. De Vries, of the death of Ananias and Sapphira. The explanation is interesting and instructive. In a measure it helps us to get rid of the troublesome supernaturalism of the Bible. It seems that Peter scared them to death. Yet there is this difficulty. We can understand how one, with perhaps a weak heart, might have succumbed under Peter's wrath, but that two should do so comes too near the supernatural after all.

More than fifty years ago the writer, when studying this question, with others, was given by a German critic an explanation that settled it more satisfactorily. He told us that when those two liars came into Peter's presence he stabbed them to death! That simplified the matter, and rids us of the supernatural much better than does the explanation of the Fifth Avenue Divine. But another question comes up. How did these gentlemen get their knowledge? By the inner consciousness, as our modern theologians say, or as one of the "assured results" of critical scholarship? Still, the curious fact is that the inner consciousness and the critical faculty give such different results. We are left as much in the dark as ever as to how Ananias and Sapphira died. Were they scared to death or stabbed to death? Until this is settled, would it not be as well to hold to the Bible account? Seriously, when and where is this trifling with the Word of God to end? And what of the men set to preach that Word who are unsettling all faith in it?

T. S. CHILDS.

Chevy Chase, Ind.

Mr. Moody confidently declared that he had hope of the worst man, as long as he would read his Bible, feeling sure that he would return to God some day. But, he said, "I am full of fear for the best man if he neglects his Bible. He is almost certain to fall before the enemy. Amid these last days' perils there is no safeguard but in the Word of God."

The Bible is a window in this prison-world, through which we may look into eternity.—*Timothy Dwight.*

Is There a Place of Punishment Called Hell?

Sixth Paper.

Professor L. T. Townsend, LL.D.

Those For Whom Hell Is Prepared; Satan and Demons.

The subject under discussion would be very imperfectly treated if the personalities for whom the place of punishment is said to be prepared were passed without mention. (Matt. xxv. 41.) As would be expected, Dr. Eliot and those who follow with him dismiss the Bible doctrine of Satan and demons with the same assurance they do a belief in hell, and are self-consistent in doing so.

Speaking of the religion of the future (see *Religion of the Future*), the doctor employs these words: "A love of nature mounts and spreads, while faith in fairies, imps, nymphs, demons and angels declines and fades away." The doctor also confidently asserts that those who embrace the religion of the future, "will believe in no malignant powers—neither in Satan nor witches."

But there is no question that the Bible writers, however they may be estimated, believed and taught that Satan is a real person, as much so as are "angels of light" or members of the human family, and that among good angels Satan originally was a prince and now among evil beings is chief. He once bore the name of Lucifer, the light-bringer. And it is a supposition, with some measure of Scripture support, that at one time he not only was among the highest but was one of the most honored of created intelligences, and that up to the time of the appearance of the Logos (the manifestation of the invisible God) he exercised authority over the angelic hosts. The Bible accounts clearly leave the impression that even after his rebellion he was still permitted to retain in the invisible world somewhat of his former distinction and greatness. (Jude ix.)

His refusal to yield obedience to the second person of the Trinity when manifested, may have been his sin, though his final banishment from Paradise may have been deferred until near the close of Christ's ministry on earth. Such may be the import of the words, "And he said unto them, I beheld Satan as lightning fall from heaven." (Luke x. 18.)

Satan, as a proper name, meaning enemy or arch-fiend, is used thirty-five times in the New Testament; the word Devil, as a proper name, meaning false accuser, is used thirty times. Satan, as a personality, is called Beelzebub, Belial, the Tempter, the Dragon, and the Wicked One.

Further study of the Bible makes it clear that Satan is supremely wicked. He is called Abaddon (Hebrew), and Apollyon (Greek), both words meaning the destroyer. He is represented as being deceitful, malignant, subtle, fierce and cruel. He is called a murderer and the father of lies. In a prayer that throughout Christendom is offered more frequently than any other, Christ taught his disciples to pray to be delivered from this "Evil One." Satan's fixed purpose appears to be to work distress and havoc in the human family. He tempted Eve to do what was forbidden, David to number Israel, Judas to apostasize and commit suicide, Ananias to become a hypocrite and Sapphira to become a liar. In the wilderness he tempted Christ to sin by appealing to his hunger, to his prerogative as the Son of God, and to his personal ambition. He nearly overthrew the faith of Peter, he buffetted and hindered Paul, and made spiritual shipwreck of Hymeneus and Alexander. His efforts now appear to be to paralyze Christian activity, sow tares in the field, cause religious teachers to pervert the gospel of Christ, to distort and deny the Scriptures; he leads men to choose falsehood for truth, vice for virtue, and shame for honor; he does his pernicious work sometimes quickly, as in case of Peter, while at other times it is long continued, as with the woman having the spirit of infirmity, and he is to be permitted in the future to bring more direful woe upon the inhabitants of the earth than any yet inflicted.

The whole career of Satan is, therefore, singular and startling. God created him, gave him power, tested him, and after his fall spared him and appears to have given him time and opportunity to repent, now allows him to work evil, but finally will overthrow, confine him in hell and punish him forever. Such in brief are the revelations of the Bible as to the character, history and doom of Satan.

His disposition and attitude when hell is entered are perhaps not very incorrectly stated by Milton:

"Is this the region, this the soil, the clime,
That we must change for Heaven; this mournful gloom
For that celestial light? Be it so! since He
Who now is Sovereign can dispose, and bid
What shall be right: farthest from him is best.
". . . Farewell, happy fields,
Where joy forever dwells! Hail, horors, hail,
Infernal world! And thou, profoundest Hell,
Receive thy new possessor; one who brings
A mind not to be changed by place or time.
". . . Here at least
We shall be free; the Almighty hath not built
Here for his envy, will not drive us hence;
Here we may reign secure, and in my choice,
To reign is worth ambition, though in Hell."

The term demons, meaning fallen spirits, appears forty-one times in the New Testament. It is taught there that they once belonged to the hierarchy of good angels, but forfeited through voluntary disobedience their high estate and became malicious and unclean spirits. They are described as being allowed the exercise of great power, having a measure of control over the elements of nature. They are represented as taking up their abode, sometimes in the air, sometimes on the earth, sometimes in the sea, at other times in the bodies of men and in swine.

The English word "vagabond" has been employed to characterize these fallen and wandering spirits. According to the old English statute, "vagabonds are persons without a home; they wake in the night and sleep in the day; they haunt detestable places; and no man knows whence they come, or whither they go."

Demons appear to have been endowed with exceptional power in Judea at the dawn of the Christian era; they took possession of human bodies and minds, and worked in them great injury. Our Lord recognized them, spoke to them, and cast them out.

But, does some one say, if these powerful personalities are around and near us, why do we not see them? Let me see Satan or a demon and I will believe. It should be borne in mind, as before remarked, that because one cannot see a thing is not to the point, for the greatest and most awful and destructive forces in the universe are not seen. Men stumble over a cobble stone, pick it up and handle it without fear, not seeing or thinking of the immeasureable energy hidden from sight within it. We are surrounded with native electricity, but day after day men live on, without seeing it. The ether of space is an "all-pervading substance that binds all particles of matter together . . . the universal medium of communication between worlds and particles" (Sir Oliver Lodge), and yet it cannot be directly recognized by any of the senses, and chemists ignore it because there is nothing in their laboratories that can analyze or find it.

After thinking the matter over for a while one is more than two-thirds inclined to the opinion that the invisible world is the real one; at all events, it holds the visible world in its grasp and never lets go.

Three conclusions, therefore, seem inevitable.

First, the teachings of the Bible concerning the existence of Satan and demons are explicit and often repeated. Probably there is not a skeptic anywhere to be found who would not say that the Bible so abounds with announcements concerning these evil personalities that it is absurd to interpret them otherwise.

Second, because they are invisible is no reason for supposing that they do not exist or are not in touch with the human family.

Third, if there is a Satan and if there are demons, they ought sooner or later to be either annihilated, which possibly cannot be done, for they may have been created with an indestructible life, or else at some time

they should be consigned to a place of punishment.

But are they not already in Hell? is a probable question. The reply is, Not yet, if we may judge from what is transpiring on earth and from the teachings of the Bible. The place is "prepared" for them, but at present their assignment is elsewhere. Neither heaven nor hell is as yet inhabited; the day of judgment comes first. Doomed souls and demons will enter hell together when the time comes. (Matt. xxv. 41; John iii. 13; xiv. 2; Acts ii. 29, 34.)

An explanation at this point may be of service. The Hebrew word sheol, sometimes translated hell, is a general term meaning the unseen world into which men enter at death and where they remain until the resurrection. The word also sometimes signifies the tomb, or a grave, or the state of the dead, and is the only Hebrew word translated improperly hell during the four thousand years of Old Testament history. This word corresponds to the Greek hades.

The ancient Greeks and Jews divided this so-called "intermediate world" into two parts, one being the temporary abode of the righteous, the other that of the wicked. The first is a place or condition of happiness, though not of judicial reward; the other is a place or condition of suffering, though not of judicial punishment. Possibly the chief, if not the sole, occupation in the intermediate world will be introspective and reflective.

After the exile the Jews gave the name Paradise to one of the compartments of sheol or hades; the other is the present abode of the unrighteous dead. (Luke xvi. 19-25.) The terms Paradise-Hades and Gehenna-Hades are sometimes employed by theologians to denote the abodes or conditions of the dead between death and the final judgment.

One other Greek word translated hell is found in the following passage: "God spared not the angels that sinned but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (2 Peter ii. 4.)

In the original text this word is neither sheol, hades, Paradise or Gehenna, nor is it found anywhere in the Septuagint or elsewhere in either the Old or New Testaments. The word is Tartarus. Some of the classical writers represented Tartarus as a place under ground where Titans were confined, though most of those writers speak of Tartarus as in the air, at the extremity of the earth and beyond the region of Mauritania; hence the classical epithet, "airy Tartarus."

In this connection the scientific fact may be noted that at no great distance from the surface of the earth are the limits of the atmosphere, beyond which, say a hundred miles, probably fewer, there is nothing substantial enough to arrest the solar vibrations upon which light and heat depend, and consequently there is further out only "blackness or darkness," "utter or outer darkness," phrases employed in the New Testament.

In Jude's Epistle is this reading: "And the angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

The figurative expressions, "chains of darkness," and "reserved in everlasting chains under darkness," would seem to mean that Satan and demons never again can enter heaven, and are even denied the freedom of the planetary and stellar universe, being confined to the earth and its atmosphere until their banishment to the under world, the place of judicial punishment.

An announcement of the Lord Jesus, already quoted, is also suggestive and confirmatory: "I beheld Satan as lightning fall from heaven." (Luke x. 18.) Which is in harmony with the words found in the Apocalypse: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Revelation xii. 12.)

And when Jehovah demanded of Satan his whereabouts he replied: "From going to and fro in the earth and from walking up and down in it." (Job i. 6-7.)

The Apostle Peter describes the devil as an "adversary" who like "a roaring lion, walketh about seeking whom he may devour," and the Apostle Paul speaks of him as "the prince of the power of the air." (1 Peter v. 8; Eph. ii. 2.)

Now grouping these several passages, the teaching would seem to be that for the present the abiding place of Satan and demons is not in hell but on the earth and in its atmosphere.

This subject of demonology may be studied from still another point of view, and certainly Dr. Eliot's very pronounced denials justify such additional discussion.

At the outset it probably will be admitted by every thinking man that there are phenomena in the world to account for which is exceedingly difficult unless there is an unseen and evil cause, or agency, that at least helps to produce them. Some of the early philosophers were persuaded that every man has two invisible spirits attending him, one good, the other bad, and that those bad spirits best explain the original badness of the world. Those rugged thinkers who grappled resolutely with existing facts felt as many men now do, that the suggestions that prompt one to commit crime, and the strange impulses that now and then hurl men into perdition, that the spirit of deception, malignity, selfishness, superstition, blasphemy, and cruelty, have for a cause an invisible enemy. In turn, what clear-cut and rational theory for past and present conditions and tendencies does the free religionist announce? Is he prepared to say that all the evils of the world are the causeless product of the atmosphere or the soil; that they are evolutions from a microbe or bacillus, or that they belong to "the natural order of things"? These explanations are not sufficiently explicit to satisfy observing and thinking minds. Rationalistic philosophers have affirmed that "there is no Satan except what is in man; and that there is none in man." But there is a kingdom of evil, and a great rebellion against righteousness—a rebellion that appears to have been conducted, not by chance but by a skilful and powerful evil genius. If there is no devil, who or what is it that is playing his part and filling his place so very efficiently?

Now the Bible assigns a cause for this widespread and persistent rebellion. Have any of the philosophers made a better assignment? What if by argument, sophistry or assertion one could succeed in banishing from one's theories and from the world the Satan of the Bible, would there not still be a world full of mysterious evil phenomena that require explanation?

If, therefore, the orthodox believer under the guidance of Bible revelation insists that there is in the background a personal, powerful, active spiritual agency, is he not strongly supported by existing facts? Has the denial of that agency a stronger support than the affirmation of it? Bad men exist; why not bad spirits? Why not devils? Is the one more easily accounted for than the other? Does not demonology remove far more difficulties than it imposes? Is it irrational to say that some of our fellow men would not do as they are now doing unless tempted and helped on by unseen agencies?

But there is still another point of view not devoid of interest. That is, under careful self-inspection men discover that their temptations come from three quite distinct sources. There are temptations from the world; all know what they are and have experienced them. There are temptations from the flesh; these also are easily classified. But there is a third form of temptation that upon strict analysis differs quite entirely from those of the world and the flesh. That is, men are startled at times with evil suggestions that flash into the soul without apparent cause or connection, let fly like burning arrows from an unseen hand, "fiery darts," as the apostle forcibly calls them. Good men have confessed that without the slightest reason and from no recognized agency they have felt of a sudden an impulse to commit the most horrid and revolting crimes ever perpetrated—steal something, lie about something, tempt and ruin some victim, strike some fatal blow, or leap from a precipice upon the rocks or into the sea.

It is mortifying and humiliating beyond expression for a pure heart to encounter such experiences. It is some relief, however, to feel that we are not the sole cause of them and that we are not so bad at heart as these things sometimes lead us to think we are, and when we drown or quench these darts of fire no harm befalls us.

The question recurs, whence this particular form of temptation—these depressions that come when one has done one's best

and has the least occasion for them? This sudden hardness of heart, this restlessness of aim, these evil suggestions, that we really hate—have they no cause outside the man himself? Are these the forms of temptation that come to one from the world or the flesh? Every thinking man knows better. A tempest that springs suddenly out of a dead calm, tearing the sea from its foundations, and flinging it against the skies, must have a powerful cause somewhere. The frightful belching of volcanoes must be produced by terrific forces. So likewise spiritual earthquakes and wild seas of passion that surge about and sometimes threaten to engulf humanity must be caused by a powerful something, or a some one. A living and an intelligent spirit, agency or force, as the psychological cause of much of this trouble appears to be an absolute necessity, when men are thinking deeply enough.

It would seem therefore that the phenomena of human experience make much the same report concerning an evil agency of some sort, outside of ourselves and at war with ourselves, as that revealed in the Bible. A most rational exhortation, therefore, is that of the apostle: "Be sober, be vigilant, because your adversary the devil, as a roaring lion walketh about seeking whom he may devour; whom resist steadfast in the faith." (1 Peter v. 8.)

Why Are Satan and Demons Permitted to Live?

If Satan and demons are the cause or occasion of misery, and if their purpose is to work distress in the human family, why is this permission given by an all-wise and infinite power? Or in other words, why does not God kill Satan and demons and put an end to their career of torment? Or better still, why did God ever create beings capable of such widespread wretchedness as is found on earth?

A direct answer to these questions may be delayed for a moment while attention is again called to the theology of naturalism.

Studies in the Physical World; Plants.

Botanists are authority for saying that certain plants secrete the sweetest perfumes while others secrete poisons that occasion suffering and death to living things. There are so-called carnivorous plants that catch and put to death insects upon which they feed, quite as men slay animal life when needed for sustenance.

One of these plants, the *pinguicula caudata,* has a beautiful blossom and a shy look but is a fatal and skilful trapper and killer. As the season advances there is to be seen on the leaves of this plant dead insects that have been caught in large numbers and held there with the tenacity of tangle-foot paper. Then after the sufferings and death of these victims the plant proceeds slowly to digest them. These in part are its living.

The *drosera dicholma droseraceat,* a tropical growth, is another of the "eat-'em-alive" plants whose appetite is said to be unlimited. It never sleeps, but day and night lures insects to its deadly embrace and then feeds upon them at its leisure.

One of the most interesting of these death-dealing plants is the *nepenthes,* a Greek name that means to end sorrow. Botanists have given it that name because anything that drinks from the inviting pitcher-like structures that hang from each leaf, be it rat, mouse, roach or other insect, is doomed. They are first stupefied by the liquid and then prevented from making an escape by a simple device of the plant that closes the mouth of the pitcher. In this covering are two spikes, much like the fangs of the rattlesnake, that fasten themselves firmly on the neck or body of the imprisoned animal or insect. Later when death has intervened the body of the captive is drawn into the pitcher, digestive juices dissolve it, and then it is slowly absorbed, furnishing nourishment for the plant at whose inviting cup the victim had unsuspectingly sought to quench its thirst.

There are other plants that botanists characterize as "cruel"; they make no use of what is slaughtered, but kill for the instinct or sport of doing so. One of these vegetable murderers is an innocent looking climbing plant, *physianthus albens,* of

which M. Virgile Brandicourt in the *Cosmos* (Paris) gives this interesting account:

"It begins to flower in the month of August and is scarcely in bloom when insects, attracted by its perfume come to it in large numbers. The innocent butterflies plunge their delicate probosces into the corolla, hoping to drink therein a delicious nectar, but find themselves caught like mice in a trap. This cruel plant has no excuse for committing murder. The butterfly that it catches and leaves to die of hunger is of no apparent use to the plant."

Another member of this assassin family, known as the *Cnicus discolor,* one of the many varieties of the thistle, has glands that secrete an adhesive fluid of which insects are fond. They visit the plant; the smaller ones are glued to it and soon die; the larger ones drink the fluid and are fatally poisoned.

Here, therefore, in the vegetable world are living things that prey upon, annoy, torment and kill other living things. These destroyers are objects of God's creation and have his full permission to do their cruel work. If, therefore, such things are permitted in the visible world, why may they not also be permitted in worlds that are invisible?

While the scientific philosopher is preparing his answer, attention is called to other fields of investigation.

Studies in the Physical World; Insects.

The cruel characteristics of insect life show scarcely to better advantage than those of the plant world. One does not go far afield to find that there are innumerable insects that seem bent on mischief. There is scarcely a tree or plant, shrub or flower in any latitude that does not have an insect or parasite that preys upon it. The canker worm, the currant worm, the rose and potato bugs keep one busy and tired the season through; the browntail and gypsy moths would destroy all shade and fruit trees if left unfought two or three years. The husbandman has to wage "an unrelenting warfare" from spring to autumn lest insect foes destroy garden, orchard and crops in the field.

Men and animals likewise have in this insect family their tormentors. And what is surprising if not perplexing is this, that the microscope shows, to employ the words of a noted scientist, "how exquisitely many of these insects are formed to inflict the most excruciating pain." Baron de la Valette St. George, Professor of Anatomy in the Anatomical Institute at Bonne, introduced with these words a paper upon the "Enemies of the Fish," read before the German Fishery Association at Berlin:

"War is the watchword of the whole of organic nature. The seed grain which falls into the ground, the worm crawling on the earth, the butterfly hovering over the flower, the eagle soaring high among the clouds,—all have their enemies; outward enemies threatening their existence and inward enemies eating their life and strength."

The professor then gave a list of satanic troublers or demons of the fish kingdom such that one wonders how a single variety of fish can much longer survive.

Another naturalist, in a recent publication, reporting as to the cruelty of the insect world, speaks thus:

"With such savage murderers forever prowling among the shadows, life among our singing meadows is anything but a round of pleasure. The warfare is broadcast. Not even the fluttering butterfly is safe, but is pounced upon in mid-air, its wings torn off in mockery, and then is lugged off to some dark hole in the ground. And the bee returning to its hive is waylaid on the wing, and its body is torn open for the sake of the morsel of a honey-bag within."

The same naturalist says of the sand-hornet:

"He is the greatest incest villain that flies and is built for a professional murderer. He carries two keen scimeters besides a deadly poisoned poniard, and is armed throughout with an invulnerable coat of mail. He lives a life of tyranny, and feeds on blood."

A closer observation shows that there are insects that prey upon every animal of every latitude, and microscope in hand it is found that even minute parasites are preyed upon by still smaller ones. So far, therefore, as one can judge, there always has been and always will be, so long as time lasts, this struggle under difficulties for a possible but precarious existence.

In this review one would be remiss if the lately discovered malignant or "death-deal-

ing" microbe were overlooked. Only three of the many species that afflict humanity need be mentioned. The *tubercle bacillus,* discovered by Dr. R. Koch, is one of the "smallest living units," but is none the less destructive. The estimate of Dr. Koch is that one-seventh of the human race have been killed by this assassin in its lung work alone (pulmonary consumption). The medical profession has been for years unremitting in its efforts to stop its ravages, and though making some headway still this little creature is an unconquered foe.

The *bacillus typhosus* is another destructive enemy of humanity. The germ was discovered by Eberth, a German bacteriologist, in 1880, and has been found to multiply at the rate of a million in twenty-four hours. It attacks all classes, rich and poor, young and old, and does its work in all latitudes. In some instances its devastation is quickly over. There have been families where not a member was spared, and whole neighborhoods have been smitten to death in a few weeks. Medical science, by improved methods of treatment and sanitation, have done much to stay the ravages of this microbe, but the slaughter still goes on.

Another, and one of the most noteworthy of this pest family, is the *yellow fever bacillus.*

It is but lately that it has become comparatively well known. By means of powerful microscopes and patient investigations the United States Medical Board and Dr. Agramente have made important discoveries as to this almost invisible microbe. It prefers towns for its breeding places and devastating purposes rather than the open country. It has been slaying its victims time out of mind. It has depopulated towns and cities. On some of the tropical islands it has left not a living inhabitant. It has killed off every officer and soldier in some places where troops have been stationed. And it has this peculiarity, that it never does its murderous work without the aid of an accomplice—a single variety of mosquito, *stegomyia basciata.* This mosquito finds a yellow fever patient, punctures the skin, takes a bit of blood in which there are embryo germs of the fever, is thus itself inoculated, and when once infected may transmit the fever at any time during its natural life and to any number of persons.

The victims of this bacillus aided by its accomplice, the mosquito, are numbered like those of the *tubercle* and *typhoid bacilli* by the million. Medical science, especially by sanitation, is seeking the extermination of this one variety of mosquito, and has met with remarkable success; when this mosquito is extinct it will never be restored (extinct species never reappear), and yellow fever, it is thought, will no longer afflict humanity.

The woeful plagues in all history that have terrified and destroyed the inhabitants of the earth are also doubtless caused by other, as yet unclassified, bacilli.

Now the question recurs, Why has the Creator, or why has Dr. Eliot's God, "a sleepless, active energy and will, which yesterday, to-day and forever actuates all things" (*Twentieth Century Christianity*), brought into existence and continued in existence these foes of human life and happiness? And really are these things in the visible world any less a wonder than Satan and demons are in the invisible and spiritual world?

If the naturalistic scientist is not prepared to answer offhand these questions, we may continue the analysis a moment longer.

Studies in the Physical World; Vertebrates.

During the entire record of living creatures, evidence of murder for food or for the instinctive love of killing are discovered elsewhere, the same as in the insect world.

The almost total depravity of the fish kingdom has the mention of all naturalists. Professor William E. Meehan concludes that anything like love and parental affection cannot be assured of fishes, and that a carnivorous fish is ready to devour its own offspring as soon as turned loose to shift for themselves. "Big fish eat little ones" is a variously applied maxim. Humanity may pardon murder when one fish kills another to satisfy hunger, but how about fish that for no such purpose show the most relentless cruelty and love for

killing imaginable?

The striped bass will skilfully round up a school of small fish, many times more in number than can be eaten, nor quit the slaughter until not one of the school is left. The mangled and dead victims become food for other fish or rot on the shore or on the sea bottom.

A sword fish will rush a school of mackerel, slashing with its murderous sword, killing and wounding hundreds, though only two or three are needed for food.

Without stopping just yet to moralize, attention is next called to the disposition and habits of land animals.

Paleontologists have discovered bones belonging to the earliest times that show marks left by the teeth of other animals. The beak and talons of the eagle and hawk, the teeth of the lion, tiger and shark, show how admirably they are constructed to seize and kill their victims.

There is a bird called the shrike which for cunning and treachery "should be photographed and given a place in the Rogues' Gallery." It is not swift enough in fair flight to catch many of its fellow birds, but sitting in ambush it imitates the cry of a suffering bird; soon a tender hearted mother-bird flies to the spot to lend the aid supposed to be needed. Then the treacherous shrike pounces on the beguiled bird, and if at the time not hungry enough to feed, it impales its victim on a thorn, to be eaten some other day.

Scarcely less deserving of censure are the ways of the owl. The entire family of owls are sneak thieves and murderers. During the day they conceal themselves, but at night venture abroad when their victims are asleep and when their own movements cannot be seen. Their body and wings are covered with downy feathers, so that in flying they make no whizzing noise like the swoop of the night-hawk, and their sharp talons are buried in the body of their prey before the poor creatures are aware of any danger.

In a word, there are found in the animal kingdom every sort of device for committing murder, and the methods employed could hardly be more satanic than they are seen to be. John Burroughs, a careful, conservative and patient student of nature's phenomena, summed up his observations in these few words: "Hate and cruelty for the most part rule in the animal kingdom."

Now, when the Bible theologian is asked, Why a benevolent and wise God allows tormentors and murderers, called demons, to work mischief in the spirit world? may he not in turn ask, Why a benevolent and wise God allows in the vegetable and animal kingdoms this motley crowd of satanic intruders, tormentors, murderers and assasins? Or is it quite fair for the naturalist to force the question, Why, if there is a God, does he not kill Satan and demons, until the question, Why does he not kill the murderous microbe and the animal of bloody "tooth and claw"? Can any reason be assigned in the one case that is not valid in the other? Or does some one say, I would stop all this cruelty business if I had the power? Perhaps, however, one would not, if one knew what God does; knowing this, one might remain undemonstrative and silent even amid all these strange happenings everywhere about us.

The fact is we would better not be overmuch conceited. We do not know a fraction of it all, or as Edison says, "a billionth part of it all." Perhaps, everything considered, the universe with its microbes and its demons is better as it is than it would be if differently constituted. These harmful things may be God's comment on the text, "Behold, therefore, the severity of God." Possibly, too, he is seeking by material and visible things to warn against the spiritual perils that surround mankind. At all events, the critic, while these things of the visible world are crowding his vision, is in no position to hoot at the doctrine of a personal Satan and of personal invisible agencies associated with him. And is it not a rational conclusion that "no one who acknowledges demoniacal things can deny demons"?

We may, however, be cautioned at this point and charged with dealing in half truths. And it may be asked if among insects and animals there is not ample evidence of benevolence as well as of malevolence? In reply this is to be said, that it would be a great surprise and disappointment to the theologian if in the nature of

things benevolence were altogether lacking. Two of the attributes of the Creator as revealed in the Bible, as already shown, are goodness and austerity. The same attributes should be looked for in the nature of things. And this expectation upon careful inspection meets no disappointment. It is found that in the ocean at all depths, and on the land in every latitude, there are groups of insects and animals that build up; they are called "constructives.". While other groups tear down, properly named "destructives." Of the destructives enough already has been said. A word or two in recognition of the existence and service of the constructives will answer the criticism as to our dealing in half truths.

As is known to all scientists, the ocean swarms with living things, some of them microscopic in size, that keep its waters free from pollution. Were not this service rendered, the ocean would become a breeder of pestilence instead of a conservator of life and health.

The sand on the sea shore also is kept free from filth and sweetened by several species of worms, among which is one that eats sand, which passes through its body in a contiuous flow, but while making the passage is freed from all disease-producing filth and scavenger matter, which if left would breed sickness for mankind, but is the food on which the worm thrives.

A similar worker on land is the angle-worm. By the billions these "master workmen," as they are called, patiently bore their way through the earth, bringing into it air and oxygen. They lower the rocks by digging under them, dissolve plant food out of the grains of sand, sweeten the soil and furnish food for the rootlets of growing vegetation.

Scientists assure us if angle-worms should die out that in a few years the richest soils would become mouldy and sour, vegetation would no longer thrive and the human race would be left to die of starvation.

There are other little benevolent creatures so small that without crowding, several hundred could be placed on the head of a pin, but under ground and out of sight they are rendering a service whose importance is beyond estimate. They manufacture what is called chlorophyl, which is the foundation of all vegetable food products. If deprived of this substance, plants would have neither stalks, buds nor flowers.

The ravages of the disease-producing bacilli have already been mentioned, but we may add that long since they would have exterminated the human race were they not kept in check by other microbes whose designs and service are constructive and health-giving. The white blood corpuscles have been called malignant microbe-eaters (*phagcycles*), and in case of some diseases when the malignant microbes are thoroughly conquered the victory is final and the sick man henceforth is immune.

It appears, therefore, that these various benevolent constructives (good angels in the physical universe) keep the waters pure and palatable, cleanse the sea-shore sand, make the soil productive, the air fit to breathe, and save mankind from disease and speedy death.

The larger animals that are destructive, already enumerated, are offset by the domestic species whose faithful and indispensable ministry provides service, protection and clothing for the human race.

When, therefore, our scientists become philosophers they will see no occasion to question the Bible teaching that there are good and bad angels in the realms of the invisible and spiritual, as there are benevolent and malevolent insects and animals in the world of material things.

"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made" (Romans i. 20) is an announcement of as sound philosophy as ever has been taught since man began to think and reason.

The skeptic and agnostic keep saying that we should have no make-beliefs nor indulge in guesswork. That precisely is what we are now trying to do, namely, to rid this subject of make-beliefs by looking facts squarely in the face.

The common people, therefore, have more reason for their convictions as to evil spirits than our liberal-minded neighbors give them credit for. There is much that is worth considering in what Frederick D. Maurice, when speaking of the prevalence of be-

liefs in the influence of evil spirits over the bodies and souls of men, has to say:

"This belief we may often have been inclined to look upon as the most degrading and despicable of all, from which a sounder knowledge of physics and of the freaks and capacities of the human imagination has delivered us.

"But are we sure that the deliverance has been effected? Are we sure that the fears of an invisible world are extinct? . . . Are we sure that all our discoveries respecting the spiritual world within us may not be appealed to in confirmation of a new demoniac system?

"O, let us give over our miserable notion that poor men only want teaching about things on the surface, or will ever be satisfied with such teaching! You may talk against deviltry as you like; you will not get rid of it unless you can tell human beings whence comes that sense of a tyranny over their own very selves which they express in a thousand forms of speech, which excites them to the greatest indignation against the arrangements of this world, which tempt them to people it with objects of terror and despair."

It is far from a low plane of speculation when in view of existing facts another stuent of philosophy says:

"The day is on the wing when science will be summoned to the bar of the world's judgment and become one of the most convincing witnesses of the truth of Bible revelation concerning the existence of Satan and demons."

While discussing the evils of the physical world the apologist simetimes suggests that if the case were fully understood, the bacillus and the "tooth and claw" would be found essential in the order of things, or at least of real service in the development of the physical world. This conclusion need not be questioned. It is beyond rational dispute that existence, as a whole, is not all evil. But it is an immense falsehood to say that evil does not exist. The "tooth and claw" have their day, but before nightfall nature makes for reciprocity, heals the wounded, if not too far gone, and moves upward.

But why is all this any more likely to be true of the "tooth and claw" than of Satan and demons? Who is prepared to say that in God's overruling, our spiritual foes have not been of inestimable service in the world's spiritual development and thus have contributed to the upward move and highest welfare of humanity? At least on the same ground and for the same reason that naturalistic apologists welcome the "tooth and claw," the Bible apologists may welcome Satan and demons.

Perhaps without offense we may hold to this line of thought long enough to speak a word of encouragement, which is this, that Christian faith assumes, and without forcing either naturalistic or Biblical interpretations, that sooner or later the wrath of Satan like that of bad men will be overruled to the glory of God and that in every temptation which Satan is permitted to inflict, God has in mind the eternal interests of his children. The trend of Bible teaching justifies the conclusion that there are temptation and trouble that enable men to take their places with prophet and apostle and that the righteous through discipline will be made kings and priests, worthy to administer the affairs of those kingdoms and worlds from whose thrones Satan and his followers have been forever banished. There can be no question that mighty as Satan is and fierce as his onslaughts are, men and women in vast numbers are daily and hourly conquering him. All do not; all *can*. Though Satan does sorely afflict in the trial; though the Sabeans, the Chaldeans, lightnings, diseases and deaths are hurled with amazing accuracy and rapidity one after another by an unseen hand, as in case of Job; though when Satan tempts mankind, it is personality against personality, spirit against spirit, just as real as in the time and temptation of Christ; though Satan is constantly seeking to weave good men into his subtle and ever-entangling web; though his daring, skill and malignity are without equal; though he and his legions may by permission lay fatal hold on those whom God forsakes, springing upon them like an assassin in the night, still human souls can be, ought to be, and *must* be, the master, otherwise their destruction is inevitable. Satan can tempt only; compel he cannot. Resistance in a child will put him to flight. If men are ever bound to his chariot-wheels, unless they resist him they will be, it is only because they have allowed him to bind them there. If they are his servants, led captive at his will, it is only because they have yielded themselves servants to obey him. He successfully

tramples upon men only when they bow in the dust before him.

There is therefore echoed once more the apostolic exhortation and warning:

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. (i. Peter v., 8-10.)

Thus far it has been shown that there are suggestions and evidence making it clear that Satan and demons exist! that they are in our midst; that they are cruel beyond estimate; that their evil intentions and doings will be overruled, and that if there is a hell they will be sent to it after the Day of Judgment, be confined there and punished so long as a just God sees fit, even should it be world without end.

(To be continued.)

THREE SUFFICIENT PROOFS.

I once met a thoughtful scholar who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things: "First, I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide, and leave me stone-blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that that was not a dream. Third, I have three motherless daughters (he said it with tears in his eyes.) They have no protector but myself. I would rather kill them than leave them in this sinful world, if you blot out from it all the teachings of the Gospel."—*Bishop Whipple.*

It has been asserted repeatedly by the most competent authorities that the destructive criticism, which has been aggressive and obtrusive for nearly half a century, was not invented by friends of the Bible, but by its known enemies. It is true that its methods and materials are known to have been appropriated from the avowed infidelity of earlier periods, but its promoters in recent years have been men with ecclesiastical titles and holding positions sustained by ecclesiastical endowments. A too credulous public has accordingly taken them at their face value. Sir Andrew Wingate eminent in British affairs of state in learning and in Christian beneficence openly affirms that: "The material of higher criticism was originally manufactured in Germany. The intention was to destroy Christianity, and action began by a masterly flank movement against the trustworthiness of the history of the Old Testament. The rise of criticism is synchronous with the renewed activity of Missions to the Jews, and doubtless there was urgency to damage the doctrine that 'Jesus is the Christ' before the Jews got hold of so potent a truth." Sir Andrew holds that the German skeptics easily traced the leakage of French vitality to the writings of Voltaire and Rousseau and discerned that solid British character would reject these scoffers but might fall an easy prey were they disguised as scholars. He then says: "The ammunition was shipped to this country in ponderous cases, marked 'for scholars only.' The strategem, unless we awake to our danger, bids fair to be as successful as when the Trojans dragged the Grecian horse within their walls."

—*The Presbyterian of the South.*

Take all of this book upon reason that you can and the balance on faith, and you will live and die a better man.—*Abraham Lincoln.*

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord.—*Theodore Roosevelt.*

Genesis XIV---The Orphan Chapter. B.

Rev. John Howard Raven, D.D.

From the time of Jean Astruc who originated the divisive theory (1753 A. D.) nearly all divisive critics have considered this chapter as distinct in origin from the other alleged sources of Genesis, P, J and E. Dillmann and Kittel derive it from E but are forced to suppose that it underwent extensive editorial manipulation by R. Knobel regards it as an extract from the Book of the Wars of Jehovah (Num. xxi. 14). The great majority of critics, however, follow Kuenen and Wellhausen in assigning it to a time even later than P, the latest Hexateuchal document. Thus Dr. George F. Moore writes in the Encyclopedia Biblica: "It is now generally recognized that in its present form the story cannot be derived from any one of the chief sources of the Pentateuch. . . . The impression which the contents and style of the chapter make as a whole is of affinity with P and the midrashic elements in Chronicles rather than with the older Israelite historians." Cornill is even more emphatic: "The passage cannot be assigned to any documentary source of the Pentateuch; like its own Melchizedek it stands without father, without mother, without genealogy. It presupposes the whole Pentateuch and is more especially dependent on P." Driver says that the character of the chapter points to its being taken from a special source. The use of the sacred name Jehovah (verse 22) is the most familiar mark of J, but the terms rendered "goods" (verses 11, 16, 21), "born in his house" (verse 14), and "persons" (verse 21) are elsewhere taken as signs of P. Therefore Carpenter writes: "These phenomena would point to a writer acquainted with the linguistic usage of both J and P." Thus the critics having stolen this chapter from its true father, Moses, will not even allow it such doubtful parentage as J, E, P or R, but have let it float down the river of time nearly a thousand years till it reached the base midrashic period of the Chronicler.

The beauty of all this from the conservative standpoint is, that if we can prove the historicity of this one chapter, we have gone a long way toward proving the historicity of the whole story of Abraham in which it is embedded and toward disproving the existence of J, E, P and R except as differing moods of the one man Moses, or different sources which he used. This chapter containing marks of all the alleged documents of Genesis binds the book together. If we can bring it back to the land of the Hebrews from which like Joseph (Gen. xl. 15) it was stolen away, the rest of Genesis will come back with it.

In 1869 Professor Nöldeke declared that this chapter was unhistorical. No critic would risk his reputation on such a statement as that to-day; and they do not like to be reminded that they made such assertions a generation ago. Driver is very moderate in his statement in the Revised Edition of his Introduction: "The expedition described may in outline be historical; but improbabilities attach to many of the details; and though the four names in verse 1 correspond, more or less exactly, with those of kings (c. B. C. 2100) which have been discovered in the Inscriptions, there is at present (June, 1909) no monumental corroboration of any part of the following narrative." Carpenter is unwilling to admit so much and says: "At present it can only be affirmed that the author of fourteen employed names and perhaps other materials ultimately derived from the ancient cuneiform texts." E. Meyer and others have suggested that possibly a Jew in the time of the exile learned these names and invented the story before us in order to give world-significance to Abraham. Wellhausen capped the climax by reviving the old rabbinic suggestion that the name Eliezer in Genesis xv. 2 is an example of gematria, since the numerical value of its letters totals 318, the same as the number of men in Abraham's army (Gen. xiv. 14).

In opposition to all this folly, let us see how overwhelming is the evidence that this chapter relates actual occurrences and dates from a time not later than Moses:

(1) The names of the kings in verse 1

correspond remarkably to names found on the ancient cuneiform records. Amraphel is almost universally admitted to be Hammurabi. In one ancient inscription the spelling is Ammurabi and in another Ammurapi. Possibly the "l" at the end of the Hebrew form comes from the ilu (god) so often found at the end of proper names. Hammurabi was the sixth king of the first dynasty and the founder of the greatness of Babylon. The country is commonly called Shinar in the Old Testament, a Hebrew form of the ancient Sumer. Arioch, king of Ellasar, has long been identified with Rim-Sin, king of Larsa. The sign in the Babylonian language by which the first part of the name is written has two values, "ardu" and "rim," while "aku" and "sin" are but varying designations of the moon-god. Thus the transliteration from the inscriptions is usually given as Rim-Sin, while the Hebrew Bible has Arioch. Chedorlaomer, king of Elam, has not yet been found on the inscriptions, but the name is correctly formed for Kudur-Lagamar. The word "kudur," meaning servant, is found in the names of two Elamites of about Abraham's time, Kudur-Mabug and Kudur-Nankhundi. Lagamar is also well known as the name of an Elamitic deity. Tidal, king of Goiim, has been identified by some authorities with Tudhul, king of Gutium, although this is somewhat uncertain. At any rate, three of the four names may be regarded as belonging to kings of Abraham's time known from secular sources.

(2) The historical situation described in Genesis is even more convincing proof of the antiquity of the chapter:

(a) Rim-Sin (Arioch) was the son of Kudur-Mabug, already mentioned, the prince of the western portion of Elam. For a long time he ruled over southern Babylonia and called himself "king of Sumer and Accad." Hammurabi was probably subject to him in the early part of his reign. Thus two of the confederates (Chedorlaomer and Arioch) were bound by ties of kinship, while the others were vassal-kings at the time described in the chapter.

(b) The leadership of Elam in the confederacy and the expedition to the cities about the Dead Sea agrees exactly with the inscriptions. Kudur-Mabug the Elamite is called "Prince of the Land of Amurru," the usual designation of Palestine and Syria. How naturally does Genesis describe the relation of the kings of Sodom, Gomorrah, Admah, Zeboiim and Bela to the Elamite Chedorlaomer: "Twelve years they served Chedorlaomer and in the thirteenth year they rebelled and in the fourteenth year came Chedorlaomer," etc. This is precisely the kind of thing which happened scores of times in the history of the ancient East. Several years after this expedition Hammurabi threw off the leadership of Elam and from that time he adopted the title "Prince of the Land of Amurru." Possibly there is a reflection of this later leadership of Hammurabi in the fact that his name and not that of Chedorlaomer is mentioned first in verse 1, although the name of the Elamite leader occurs first in verse 9. However this may be, it is certain that Elamite power was pre-eminent in the lower valley of the Euphrates and in Palestine until the thirty-first year of Hammurabi's reign. Although no cuneiform record of the expedition described in our chapter has yet been found, it agrees exactly with all that is known of the time. Formerly certain critics asserted that such an expedition would have been impossible at so remote an age. But now we know that not only then, but nearly two milleniums earlier, the rulers of this region conquered as far as the coast of the Mediterranean. Sargon of Agade (about 3800 B. C.) carried on a campaign in Syria for three years, and his son Naram-Sin assumed the title, "King of the Four (world-) Regions," a title which included Palestine.

(3) A careful examination of the chapter reveals several marks of its great antiquity:

(a) The names of places are such as were used not only long before the date of the imaginary document P, but even before the time of Moses. Zoar is nowhere else called Bela. Apparently the name was changed to Zoar when Lot fled there (Gen. xix. 22). Isaiah knew it by the name Zoar (Isa. xv. 5); Jeremiah used the same name (Jer. xlviii. 34); and Josephus spoke of it in the history of the Maccabean age (Antiquities 13:15:4; 14:1:4). The author of Genesis twice uses the older name, each

time explaining it (verses 2 and 8).

The vale of Siddim is mentioned three times in our chapter (verses 3, 8 and 10), but nowhere later in the Old Testament, probably because it was submerged under the Dead Sea at the time of the catastrophe which destroyed Sodom and Gomorrah. This seems to be reflected in the strange explanatory words the first time the vale of Siddim is mentioned, "the same is the Salt Sea," as well as in the words of verse 10, "now the vale of Siddim was full of slime pits." The probable physical cause of the destruction of "the Cities of the Plain" was an eruption of burning asphalt and sulphur. Even now asphalt exists in large quantities at the southern end of the Dead Sea. At that end the water is very shallow, ranging between two and twenty feet deep according to the amount of rain in the year. Consequently the Dead Sea in some years extends a mile or more further south than in others; but in general it is gradually extending southward. At the northeast corner it is 1,300 feet deep. Hence it is altogather probable that a great eruption, somewhat similar to those occurring in the oil regions of Pennsylvania, destroyed "the Cities of the Plain" and submerged them under the southern end of the sea. No wonder that the vale of Siddim is not mentioned again and that it required an explanation even in Moses' time. An author after the time of the hypothetical P would scarcely have known where to locate it. Furthermore, the places mentioned in verse 5 are not referred to elsewhere in the Old Testament, at least by these names, and their exact location is doubtful. El-paran is mentioned in verse 6 and nowhere else in the Bible. The comment, however, "which is by the wilderness," seems to identify it with Elath on the eastern border of the wilderness of Paran, a place familiar to Moses as one of the stations of the Israelites (Deut. ii. 8).

Verse 7 contains three distinct evidences of a very ancient date. (1) En-mishpat is nowhere else referred to in the Old Testament and is explained as identical with Kadesh. This is probably Kadesh-barnea, which has been re-discovered in modern times by Dr. Henry Clay Trumbull and others. The modern Arabic name is Ain-kadis (consecrated well), which corresponds to the ancient En-mishpat (well of judgment). (2) The author does not say that the confederate kings smote the Amalekites. If he had said so, there would have been great rejoicing among the modern negative critics, and they would have used it as an argument against the historicity of the story; for the Amalekites were descended from the grandson of Esau (Gen. xxxvi. 12) and were not in existence in the days of Abraham. Moses says that the eastern kings "smote all the country of the Amalekites." While the country was not called by this name in Abraham's day, and so this name would not be found in the contemporary record from which Moses probably drew his information, it is precisely the name by which Moses would designate the region where Israel under his leadership at first triumphed over Amalek (Ex. xvii. 8-16), and later were repulsed by them (Num. xiv. 45). On the other hand, it is an unlikely name for the country in the time after the exile, for the Amalekites were seriously defeated by David (2 Sam. i 1), and are not mentioned after his time with the possible exception of 1 Chron. iv. 43. (3) Hazazon-tamar is mentioned elsewhere only in 2 Chron. xx. 2, where the explanation is added, "the same is En-gedi." Thus at the time of the Chronicler to which Professor George F. Moore assigns Genesis xiv., Hazazon-tamar needed to be explained as another name for En-gedi. But there is no such explanation given in Genesis, although several names in this chapter are explained. Hence our chapter belongs to a different and far earlier time than the books of Chronicles.

The reference to Dan in the fourteenth verse is used as one of the evidences that Moses did not write the account, since Dan was originally called Leshem or Laish until the tribe of Dan occupied the territory and changed the name (Josh. xix. 47; Judges xviii. 29). It is, however, by no means certain that the Dan of Gen. xiv. 14 is the one which was originally called Laish. It may be the place called Dan-jaan in 2 Sam. xxiv. 6, which was also somewhere in the north of Palestine between Gilead and Sidon. If the Dan of Genesis is the one whose name was given by the Danites, it is not neces-

sary to suppose that the account before us was written after the name was changed. We need only imagine that some writer not long after Moses modernized the name. The name Dan was given to the place in Joshua's time and occurs in the chapter which records the death of Moses (Deut. xxxiv. 1), which was probably added to complete the Pentateuch soon after that sad event.

Hobah (verse 15) is not mentioned elsewhere in the Bible. The fact that its location had to be explained as "on the left hand" or "north of Damascus" is another evidence of the antiquity of the record. The same may be said concerning the vale of Shaveh, of which it is remarked, "the same is the King's Vale" (verse 17). This valley is mentioned only here and as the place where Absalom erected a pillar for himself (2 Sam. xviii. 18). In both places the Hebrew is identical and the Authorized Version rendered in both places "the king's dale"; but for some unaccountable reason the Revised Version in Gen. xiv. 17 reads "King's Vale" with initial capitals, and "king's dale" in small letters in 2 Sam. xviii. 18.

(b) The names of tribes and persons also indicate an early date. The Rephaim (verse 5) were a race of giants whose territory was later promised to Abraham (Gen. xv. 20), and who were still living in Joshua's day (Josh. xvii. 15), but the last reference to them is in the time of David (2 Sam. xxi. 16-17). Then one of the last survivors of the race was exterminated for attempting to kill the king. The Zuzim are probably the same as the Zamzummim, who were destroyed by the Ammonites before Israel conquered Palestine (Deut. ii. 20-21). In like manner the Emim mentioned in verse 5 were the predecessors of the Moabites (Deut. ii. 10-11) and the Horites were the troglodyte predecessors of the Edomites (Deut. ii. 12, 22). Here then are mentioned four tribes of giants, three of which were destroyed before the time of Moses and the other had a survivor as late as David. They furnish a powerful argument for the antiquity of the story in which they occur.

To recapitulate, this chapter of 24 verses contains the names of 23 countries and places and of 19 tribes and persons — 42 proper names in all. Yet, according to the best information obtainable, there are only two of these names which do not fit perfectly into a record of the time of Abraham. I refer to the Amalekites mentioned in verse 7 and Dan in verse 14. Even these would be quite natural in Moses' time. But how could a midrashic writer after the exile have threaded his way through this maze of names, many of them unknown outside of this chapter? Remembering the marvellous literary feats which modern criticism often ascribes to the redactors of the Old Testament, I would not dare say that such a wonderful writer could not have written the fourteenth chapter of Genesis after the exile; but I do say that the man who could perform such a feat never lived outside of the disordered imagination of the modern critics. The probability of his making some error either in names or events would have approached almost to certainty. The fact that not one slip can be found in the chapter, which contains as many pitfalls for the unwary editor as there were slime-pits in its own vale of Siddim, argues overwhelmingly for its antiquity.

Only a few more sentences need be added for the doubting souls who cannot believe that Abraham with his confederates, Aner, Eshcol and Mamre and his 318 men could have gained the victory over Amraphel, Arioch, Chedorlaomer and Tidal with their armies.

(1) There is no mention of the size of the armies of these eastern kings. On account of the great distance from their home countries, the conquerors would naturally take only enough men for the raiding expedition in hand. The extensive raids in the regions east, south and west of the Dead Sea described in verses 5-7, as well as the conflict in the vale of Siddim (verses 8-12), which in more than one sense was a pitched battle, must have greatly reduced the army, not to mention the losses from disease, which were enormous in all ancient wars. They were returning to their distant homes worn out by the campaign and taking with them more captives and booty than they could properly guard. At least one captive had succeeded in breaking away from them (verse

13). On the other hand, Abraham's little band was fresh, ready for the fray.

(2) The method of Abraham's attack was by some strategy. The account says: "He divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah" (verse 15). The situation resembled that when Gideon's chosen band of 300 men came upon the Midianites by night as they "lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is upon the sea-shore for multitude" (Judges vii. 12). Nevertheless, the three hundred men "blew the three hundred trumpets, and Jehovah set every man's sword against his fellow, and against all the host; and the host fled as far as Beth-shittah" (verse 22). The alarm of the night attack by Abraham's 318 men produced a similar demoralization in the worn-out armies of Chedorlaomer and his allies.

(3) The extent of Abraham's victory should not be exaggerated. His purpose was to rescue Lot (verse 14). This purpose he accomplished as verse 16 says: "He brought back all the goods, and also brought back his brother Lot, and his goods, and the women also, and the people." The only one of the conquered kings mentioned as at liberty after Abraham's victory is the king of Sodom who went out to meet him (verse 17). Verse 10 seems to imply that the kings of Sodom and Gomorrah escaped capture, only the pillage of the cities being taken. At any rate, the story does not represent Abraham as vanquishing the eastern allies. The rendering "slaughter" in verse 17 is not justified. The word so rendered occurs nearly 500 times in the Old Testament and is translated "smite" in nearly 400 of these. It is the same word which is rendered "smote" in verse 15. The meaning in verse 17 is evidently the same. Abraham was returning, not from the slaughter of Chedorlaomer and the kings that were with him, but merely from smiting them. Those armies were sufficiently alarmed by Abraham's attack to be thrown into flight. Abraham pursued them, but when he had rescued Lot and a part of the pillage, he returned to southern Palestine, while Chedorlaomer and the others continued their way toward the Euphrates with the remainder of the spoil. Certainly Amraphel was not slain, but lived to throw off the Elamitic yoke and unify the whole valley of the Euphrates with Babylon as its capital.

This study of the fourteenth chapter of Genesis in the light of contemporary history and a reasonable criticism should suffice to restore this orphan chapter to its true father, Moses; and if, as the critics affirm, this chapter presupposes the rest of the Pentateuch, why should we not restore those ill-named brothers P, J, E, D, and R, to the great lawgiver of Israel at the same time?

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LEGAL PROCEDURE.

The Sinner had been weighed in the balance and found wanting.

Whereupon the attorney for the Sinner filed a motion for a new trial on the ground that the scales were out of order.—*Cincinnati Enquirer.*

A man with no sense of religious duty is he whom the Scriptures describe, in such terse but terrific language, as living without God in the world. Such a man is out of his proper being, out of the circle of all his happiness, and away, far, far away, from the purpose of his creation.—DANIEL WEBSTER.

We believe, as a certain writer declares, that "the most strategic thing a pastor can do is to persuade his congregation to read the Bible;" that "a Bible-reading congregation is ready for every word and work;" and that to enlist an entire community in Bible reading and Bible study "would be better than a revival." Indeed, that would be a revival!—*Selected.*

Before we accept the "assured results" of higher criticism, we would like to know what assurance we have that these results are assured, and who assures them. The choice between the Bible and those who do not believe in it, ought to be easy.

The Lutheran Church and the Bible.

Rev. Fred V. Christ, New York City.

Christianity Is Not Criticism But Appreciation.

The flattery of knowledge is criticism, but the fullness of knowledge is appreciation. It is not flattery therefore to say that the deepest and most mystical appreciation of the Bible comes from orthodoxy. Lord Bacon said that critics are the brushers of other men's clothes. This saying applies to modern Bible critics. But we must add that while they are brushers of the clothes, they are forgetters of the person. The flattery of modern criticism's many inventions has made men of strong minds and determined purposes blind to the Bible as a means of grace by throwing in their eyes the fine dust of an inordinate pride.

Sabellius in his commonwealth of France gives three reasons why the French nobility are so frequently bankrupt. First because of so many lawsuits and contentions which are tedious and costly and the lawyer gets all. Second because of their riot and living beyond their means. Third immoderate excess in apparel which consumed their revenues. This with no great modification describes the reason of the barrenness of the higher criticism of the Bible. The devotees of this particular branch of mental flattery bankrupt themselves with contention—by which the devil gets all. They riot in excess of uncontrolled imaginations and inventions and consume their lives in brushing the robes of righteousness rather than in wearing them. They have forgotten the word that we are to rend our hearts and not our garments. They are therefore utterly barren of good works. For criticism cannot appropriate any more than it can appreciate, and so dries up and becomes ready for the fire.

The Lutheran Church Appreciates.

Now it is one of the glories of the Lutheran Church of America that she so loves and appreciates that she almost forgets to criticise the Holy Scriptures. She is always more interested in the Person in the Bible than she is in the garments in which the Spirit has clothed Him. This does not preclude research—textual, dogmatic, or historical; but it moulds it by a mystical union and rather tends to love and warm tears than weeping and gnashing of teeth. The quest is always glorified by the question—*Is Jesus Here?* The deciding norm of all the books is whether they have Christ. Every thought is brought into captivity to him. We believe that the Bible is a library of books which is so intimately and conclusively about *ONE MAN* that it is in reality *one book*. It is not for us the fortuitous concatenation of a body of indiscriminate writings of obscure and obfuscated minds. It is the gradual accumulation of the Word of God in the womb of time, finally fulfilled in the Comer, about whom it all is concerned. And also as continually he comes in the hearts and lives of men and women as they are born again through his power to become the sons and the daughters of the most high. Where we see the person we rejoice, and where we see him not we wait and watch, knowing that the beloved cannot long conceal himself.

Believes in the Divinity of the Bible's Person.

But we go further than searching always for the Person. We search for the person as one who is God himself; and so we believe that wherever we find the Person, we find God. This can have but the one result in our practice and that is the firm belief in the inspiration of the Holy Bible. We find God there in Christ. As Christians we accept Christ. But we accept Him as our God. And so the Bible for us is the Word of God. The divinity of the Person makes the message

divine. The acceptance of the Lord as our Saviour, our Teacher, and our Example makes his Word for us a means of grace and the only infallible rule of faith and practice. The Lutheran church stands so fairly and squarely on the Bible that she could give up every doctrine in her confessions with perfect consistency if shown that they were in any way contrary to the Bible. This is the bravery of appreciation for we can say that we are no followers of Luther in the higher sense of infallibility. We accept his views, not because he discovered them, but because they are in the Bible to be discovered and are tried and true. It is our humble opinion that the world to-day wants the re-emphasis of this primary doctrine of the Bible as the best Book because it is the Inspired Book. Not inspired as a genius is so inspired, but inspired by God in such a special way as to make him responsible for the contents of it. And until that time comes when we will all with one accord know that the doctrine is of God, I see no better way to begin than that which is inaugurated by THE BIBLE CHAMPION. It is the argument of Schaff's Person of Christ that we may take the Humanity of Christ and by his humanity as a stepping stone, cross over to the divinity with perfect safety and unanswerable results. It may be stated in a sentence this way:—If you do not believe that Christ is divine, place him among men and begin to compare and see how long he remains there. So, with the Bible as the garment of Christ. Take it without comment. Read it. Inwardly digest it. Live by it. Learn to appreciate it. And finally love it. This is to know that it is not like other books, but is a book of itself, because, it is full of the bread of life and of living. The day is at hand for a renaissance of the principles of the reformation. The democratical doctrine of the freedom of the man is already far on its way. The scientific spirit which is searching the universe with an unrelenting eye is still further ahead. The sincere search of the Scriptures by all men, has lagged behind. But there are signs of promise, and we ought with steady and unfailing wills hasten the day when every man and woman and child shall search and know the Word of life. May God Almighty hasten that day. I cannot speak as an officer of the church with which I am united, but I will speak for her as a testimony of one of her interested and devoted sons, that in the future the world may count upon her as the strong upholder of the Word of God as the only infallible guide of faith and practice. And point back for an evidence and glory of that statement to the man who stood against the world and proclaimed the inspiration of the Word. He stood as it were, one foot on the land and one in the sea, and in his hand a little book—OPEN.

Throughout all of his conflicts and discussions he is supported only by the Scriptures. He practices what he preaches. He will not depart from that Word on account of any papal decree or council of men. *The words of the Scripture are preferred before all the words of men.*

He says all, when he says: "Let Christ and his Word be with me and I will not fear what even the whole world may do to me. *Laud* summed up the whole matter in a remarkable way. We end *our* brief testimony with *his* testimony.

"To prove that the book of God which we honor as his word is this necessary revelation of God and his truth which must and is alone able to lead us in the way of eternal blessedness (or else the world has none) comes in a cloud of witnesses; some for the infidel and some for the believer; some for the weak in faith and some for the strong, and some for all. For then first, comes in the tradition of the Church, the present Church, so 'tis no heretical or schismatical belief. Then the testimony of the former ages, so 'tis no new belief. Then the consent of the times, so 'tis no divided or partial belief. Then the harmony of the prophets and them fulfilled, so 'tis not a devised but a forespoken belief. Then success of the doctrine contained in the book, so 'tis not a belief stifled in a cradle. But it hath spread through the world in despite of what the world could do against it and increased from weak and unlikely beginnings to incredible greatness. Then the constancy of this truth, so 'tis no moon belief. For in the midst of the world's changes it has preserved its creed entire through many generations. Then that there is nothing carnal in the doctrine, so 'tis a chaste belief. And all along it hath gained and kept and exercised more power upon the minds of men—both learned and unlearned—in the increase of virtue and

the repression of vice than any moral philosophy or legal policy that ever was. Then comes the inward light and excellency of the text itself, for see the riches of natural knowledge which are stored up there as well as the supernatural. Consider how things quite above reason consent with things reasonable. Weigh it well, what majesty lies there, hid under humility. What depth there is with a perspicuity inimitable. What delight it works in the soul that is devoutly exercised in it. How the sublimest wits find enough to amaze them while the simplest want not enough to direct them. And then we shall not wonder if (with the assistance of God's Spirit, who alone works faith and belief in the Scriptures and their divine authority, as well as other articles) we grow up into a most infallible assurance, such an assurance as hath made many lay down their lives for this truth."

WHY CLING TO DOUBT?

Nothing is more impossible than for religious doubt ever to be a resting place for thoughtful minds. The doubter will go into deeper depths of doubt towards despair, or else sooner or later will move in the direction of a rational Christian faith.

When, therefore, in Bible study one is confronted with what seems to be a contradiction, discrepancy, or some other difficulty, it is far better to pass it by for a time rather than be upset by it. One cannot banish doubt by fondly clinging to it. The shorter the path of doubt can be made the better. Still, one may go a far distance and return if one is an honest doubter. Honest skepticism is not fatal.

The experience of George Q. Romanes, who after having been an advocate of the most extreme evolutionary views of Professor Haeckel, is not unlike that of others. Dissatisfied with anything unbelief had to offer, he embraced the Christian faith and found peace and a resting place in the *"Great Companion."*

The more recent experience of Professor Charles A. Briggs, from some points of view is of special interest. After years of study and investigation in realms, scientific, philosophical and theological, having been tried, and suspended by the General Assembly of the Presbyterian Church, for his heretical teachings, recently wrote in the *American Journal of Theology* his most recent confession of faith that takes the form of a challenge:

"I challenge any man, to produce any valid results of modern philosophy or modern science that will in the slightest degree impair the Christ of the church as represented by her creeds and institutions."

These experiences of Romanes and Briggs, one is safe in saying, are representative, though a published confession is not always made. The Christian faith of multitudes has been upset by the delusive, but attractive theory of evolution, which, followed far enough, finds no place for God in the universe. The faith of other multitudes has been overthrown by the so-called higher, but really destructive criticism, that already has had its day and is now on its way to retirement. Many of those who have been beguiled by these theories are now quietly returning from their wanderings to a former faith, that had not been completely overthrown, though for a time eclipsed and forsaken. And the comparative silence that now reigns in the ranks of both evolutionists and higher critics will continue, or at length be broken, not by shouts of victory, but by acknowledgments of defeat.

The world is learning faster than ever before that Christ is King and that his truth will conquer the world of doubt if one is honest and will wait a little.

—Prof. L. T. Townsend, LL.D.

A GRAHAM BELL'S PHILOSOPHY.

Alexander Graham Bell, the inventor of the telephone, hit on his marvelous discovery while studying and while teaching the deaf.

At a dinner in Washington, Professor Bell said, apropos of this fact:

"Yes, we can learn valuable secrets from the most unlikely source. A Persian poet, famed for his wisdom, was once asked by his king where he had learned his philosophy.

"'From the blind, sire,' the poet replied—"from the blind, who never advance a step till they have tried the ground.'"

If the Counterfeit Critics were blind, they would be safer guides.

THE CLUB.

A Frank Explanation.

By the Author of "When Mayflowers Blossom."*

Having introduced, particularly in a symposium in the last chapter, the utterances of recognized authorities and my own convictions regarding the evangelical belief, in a romance which includes the history of New England in its first decade, I am well aware that a defense of the faith of the fathers will not be acceptable reading to a considerable portion of the membership of our historical societies (largely patronized by the affluent leisure class), and to many trustees of public libraries, and even to the editors of various religious journals. Certain enthusiasts in historic research will not relish this orthodox vindication in the same volume with their cherished topics. Yet it is my humble hope to produce evidence which shall speak not in vain to minds now undecided, especially the youthful.

But why have I inserted material distasteful to many who ponder our beginnings? At a probable sacrifice, in elaborating a historical narration of early events naturally appealing to all who are interested in our national foundations, I have not concealed the majesty and true quality of the spiritual substructure, because its excellence needs to be emphasized and honored. And what will be more offensive in certain quarters, it has seemed timely, as the Tercentenary of Plymouth Rock approaches, to set forth, though never with harshness, the weakness of a fragmentary faith flattering to human pride, as when the Pilgrim Christian patriot is represented musing before the savin-wood fire. If endowed with penetration of the future he would see, after civic developments, a jellyfish variety of religious doctrines, floating on briny waves of negation that fling a blight upon faith and morals; the insufferable conceit which confuses humanity with Deity; the desperately arrogant doubting of the powers and privileges of Omnipotence, with the unwarranted and most unscientific assumptions of natural science exceeding its own province; that vain but vaunted freedom which depreciates the glorious, mystic person and primacy of Christ, and sits in judgment on divine Revelation.

My attitude and purpose in this work are shown in such portions as the extract herewith presented, from an imaginary conversation between Elder Brewster and Governor Bradford.

"As for the Bible, solitary in the immensity of its revelations . . . , it is a marvel of such magnitude, and doth so grip the nations in its magical force from God, that we are constrained to aver, the sacred volume is verily out of comparison with all the writings of man, even though many of them contain much Heaven-sent truth. We need not fear to believe all that is written in the Book of books.

"We are not afraid of truth from any source; but we are on guard against what is idly trumpeted as truth, which never yet was demonstrated to be that.

"They who decry the need of creeds have a creed of their own, to which they hang as a bulldog to a bolting ox; to wit: that what runneth counter to natural law is incredible. This assumpt, this unproven presupposition, is back of well nigh everything which they do deny. Such over-far questioning of the incomprehensible giveth faith the overthrow. And it is old as the perverseness of Arius."

"Gramercy, man," spoke out Bradford, "I trow they will get their stomach full, who swallow such betrayments of truth. And the next they should be loathing that light chaff, and, let us hope, be looking for life-giving nutriment."

"Provided pride do not lead them still every whither, in purpose to snatch some glittering, flickering will-o'-the-wisp, in the bog of their envapored self-conceit," remarked Brewster, and further declared:

* *When Mayflowers Blossom*, a Romance of Plymouth's first years, by Albert H. Plumb. New York: F. H. Revell Co. 506 pages. $1.50 net.

"To the crude superstitions of mythology and barbarism we give no credence. But he is dull of discrimination who confounds with the same, the dignified self-attestations of Omnipotence. We see him upon occasion flashing forth, as in Jesus the Morning Star, out of the grief-shot night of dreary doubt, till darkness is all dispelled. What though we may not compass all heavenly facts? What avails misthinking, outscorning denial, or why argue against the heavenly splendor? Whilst men are loudly cavilling, our Morning Star in silent beauty still shineth. He draweth nearer as the Sun of Righteousness, arising upon us with heart-easing healing in his wings. We do more than admire, we adore Jesus Christ, who is one with the Father, God blessed for ever."

THE VIRGIN BIRTH AND THE APOSTOLIC CHURCH.

REV. W. F. MC CAULEY, D.D.

An argument against the doctrine of the virgin birth of our Saviour that is likely to weigh heavily in some minds is that Paul gives no evidence of knowing anything about such a miraculous occurrence, or that the church of the apostolic age had generally no such belief. It is rather remarkable that such a contention has ever been made, in view of the very evident facts to the contrary.

Luke, who was admittedly a companion of Paul on two of his missionary journeys, and who accompanied him also on his journey as a prisoner to Rome, and was with him near the close of his life (2 Tim., iv. 11), gives a particular account of the virgin birth of Christ (Luke i., 26-38; ii., 1-21); and it must be that his book reflects the spirit of the great apostle, of whom he was so intimate an associate. If he wrote the book before Paul's death, the latter must have had a knowledge of its contents; and if he wrote it after Paul's death, it was with a knowledge of the apostle's views. The fact that the account is in the gospel according to Luke is sufficient evidence of its approval by Paul.

That belief in the virgin birth was co-extensive with the Christianity of the day is proved by Luke's introduction (i., 1-4). He wrote after many others had written, and with them took in hand the task of narrating the things that had been fulfilled, or fully established among them, having "traced the course of all things accurately from the first;" and his particular purpose in so doing was that his friend Theophilus might know the certainty of the things wherein he had been instructed! As Luke rehearses in the book the circumstances connected with the virgin birth, it follows that this was one of the things in which Theophilus had already been instructed. What stronger evidence need there be that the doctrine of the virgin birth of Jesus was an article of faith in the Church of that day? Is it not strange that so plain a testimony should have been so overlooked?

There was no necessity for all four of the Gospels containing the description of Christ's nativity, since Matthew the Jew, had declared it to his nation; and Luke, probably of Antioch, in Syria, confirmed it to the Gentiles; nor was it necessary for writers of the epistles to refer to a fact universally held. Luke, having the bibliography of the subject before him, puts his imprimatur upon it, in order to impart double assurance to the mind and heart of a close friend.

Only by virgin birth could Jesus be at the same time God and man, and only by being God and man could he be a mediator. Because he was one of us, he could die in our stead; and because he was God, his sacrifice was sufficient. To deny his virgin birth is therefore to reject the plan of the atonement; it is also to reflect upon him as not being even the offspring of honest wedlock, since, if he was not born as Matthew and Luke declare, his father, whoever he might have been, was a man of impure character, and his mother an unchaste woman. The theory that Jesus was a mere man, but was made the Son of God by some super-addition of Deity, beside being subject to the objections stated, is harder to comprehend than his birth by a virgin. On the other hand, the virgin birth is such an evidence of Jesus' character as Paul affirmed his resurrection to be of his finished work.

A SABBATH EXPERIENCE

BY P. H. MILLIKEN, D.D.

The writer accepted an invitation to attend a Bible study class at the West 23d Street Branch of the Y. M. C. A., on a recent Sunday afternoon and had a rather unique experience. His first surprise came from the fact that there were no Bibles except one for the leader, who used it once and briefly for a reference, and who stated that in this day there were a few only who believed the Bible except such portions as referred to the present times.

The subject for the day was "The Atonement;" and the next surprise came when the leader announced that there was no such thing as the Atonement according to the old notions regarding the shedding of blood, that there was no punishment or penalty associated with it, and that there was nothing in the New Testament to indicate that the death of Jesus was a sacrifice.

He told the class that there were four theories of the Atonement in the New Testament, no two of which agree, and that Paul was not always consistent with himself. The practice of atonement in the Old Testament was then mentioned, compared with what was found among other ancient people and all thrown into the corner as rubbish.

The leader then declared that we had some facts regarding the birth of Jesus, his boyhood at Nazareth, and that when he grew to manhood he went to Judea where he heard John preach, and there decided that he would dedicate his life for the elevation of his fellowmen. His life and character become the noblest ideal we can have. He becomes a leader. Through teaching or influence we rise to his standard. The death of Jesus does not pay the penalty. He died in behalf of others, not in the place of others. The Good Shepherd in laying down his life does not save the sheep.

The old doctrine of the atonement does not appeal to men to-day. Sin must be atoned for by the sinner. Atonement means a standing by, the expression of sympathy. The only atonement is found in following the noblest conception, the highest ideal.

The question, "How can I atone for my sins?" was put to the leader but he evaded it by asking a question in return—no answer was given.

A second question, "Was Jesus God?" was evaded by the leader by asking the questioner what was his conception of God.

From such an experience one obtains certain impressions that appear to be quite at variance with the teaching of God's Word, and we ask in all sincerity:

1. Do the Christian people who give their money for the maintenance of the Y. M. C. A. know that such teaching is being given to the young men?

2. Do the officers of the association know what is being done by those for whose actions they become responsible?

3. Do the pastors of the churches whose young men listen to such teaching know that their own efforts are being thus nullified?

4. Ought there not be a supervision of some kind to check this evil that appears to be something more than a dangerous tendency?—*The Christian Intelligencer*, March 25, 1914.

POSSIBLE OR IMPOSSIBLE INCREASE?

From the time when Jacob went down into Egypt to the numbering of Israel was 216 years and a few weeks over. In Gen. xlvi. 8-27 we have seventy ancestors of the host which numbered at the close of these years, 603,550 (Num. i. 46). Is this increase possible or impossible? The other day this question was put to me: "How is it possible for the tribe of Dan to number 62,700 (Num. i. 39), when Dan went into Egypt with but one son?" (Gen. xlvi. 23). Of the larger problem, this seemed to my questioner the most difficult part.

With the tabulated figures before me, I see something more difficult yet. If, therefore, the problem of Dan is impossible, there is another more impossible. Over against Dan and his son representing two generations, I place two boys not far from seven and eight years of age! Since these two boys cannot marry for several years and cannot rear families of any size till other years have lapsed, the Danites have a distinct advantage in the race for num-

bers. One of the two Danites is already married and his family is already begun. What do we find at the close of the 216 years? In spite of the Danite lead in the start, the descendants of the two boys, Ephraim and Manasseh, number 72,700 tribesmen; ten thousand more than the Danites!

In accounting for this marvelous increase, number of considerations present themselves. About one year before the numbering a mixed multitude (Ex. xii. 38) came up from Egypt. Evidently these were incorporated into the various tribes. Prejudice against foreign blood was not as strong as in some periods of Jewish history. Both Moses and Joseph married out of the blood. Probably others did, also. Rahab of Jericho, with her kin, was admitted later. So were others before her.

Some latitudes are more favorable to fecundity than others. Removal from the north into Egypt, with different food and new surroundings, should not be forgotten. The multiplication of the Israelites under these changed conditions was marvelous. It terrified the Egyptians, who inaugurated legislation to check it. This increase indicates several things. (1) It points to the abandonment of late marriages, the introduction of early mating, and the shortening of time between generations. Such a change must have been revolutionary. (2) Concubinage, introduced into the family of Jacob, may have continued. (3) Both Abraham and Terah reared families in old age by second marriages. Why should not such a custom be counted in this development? (4) In our own country, Mr. Roosevelt has been doing much against "race suicide" and in favor of large families. In France such an effort has back of it government support. Backed by the promise to Abraham (Gen. xxii. 17) of a posterity as the sands on the shore or the stars in the sky, why should not such a movement begin and create a nation in a day? (5) Notice again, while early marriages and the shortening of time between generations occurred, the older men continued to live on well beyond the hundred-year limit. Abundant evidence supports this fact. (6) So far as the records go, their numbers were not decimated by wars or pestilence. The Egyptian legislation against the male children must have counted against increase. But, fortunately, this was more or less of a failure and was not in constant force. Neither did it cover much of the 216 years. It probably began after the birth of Miriam and of Aaron. Under these conditions the increase of Israel as recorded is not only possible but not very surprising.

On the 11th of July, 1852, I was fifteen months old, and my great-grandfather was very, very near 99 years of age. At that time he had 6 children, 38 grandchildren, 149 great-grandchildren, besides a number of great-great-grandchildren! Thus I was then one of more than 192 living persons in my family! Here the time between generations was less than 25 years and the ratio of increase was six. Let us apply the principles involved in my own family history to the family of Ephraim.

Sixteen years after Jacob arrived in Egypt, Ephraim could have had a family of six children. This would leave 200 years, or time for eight more generations to start, with the seventh about twenty years old. According to the laws of arithmetic, what should that seventh generation number? Can you believe it? It figures out 1,959,552! If half of them were men, we have for the one tribe of Ephraim 979,776! This is about twenty-four times as many as the records assign to Ephraim and about sixteen times as many as is credited to Dan! Besides, it counts none as living over from the sixth, fifth or fourth generations! Am I not right in saying that the recorded increase of Israel is not only possible but not very surprising?

By careful investigation and through a long experience, I know that none of the difficulties in Genesis and Exodus are what "the critics" would have us believe.

Alfred M. Haggard.
Drake University, Des Moines, Ia.

It should not so much be our aim to test the Bible as to be tested by it. The man who squares his life to the Bible, will find no fault with the canon, text or teaching.

CURRENT COMMENT.

THE HIGHER CRITICISM AND SOCIAL REVOLUTION.

Bouck White, the author of the "Call of the Carpenter" and of its companion book, "The Carpenter and the Rich Man," who speaks with some inside information, says that the higher criticism makes for social revolution. He says:

"I am a graduate of Union Theological Seminary and wish to speak a word for that institution. Some of my comrades of the revolution look coldly on the seminary up there shouldering Columbia University; they regard the men engaged in modern Biblical scholarship as a set of academic owls quite blind to and unconcerned with the economic upheaval of our time. Vastly in error. The professors at Union and whosoever teaches the higher criticism are doing more than perhaps any other one group to advance the social revolution.

"Christendom reposes upon a book, the Bible. So long as that Bible was supposed to teach peace and quietness, Christendom had peace and quietness. But now comes Biblical scholarship, and shows by cool masterly science that the Bible is one long cry for human and popular rights against the arrogance of the moneyed mighty. Professors Hall and McGiffert and Fagnani and Adams Brown at Union; yes, and President Brown himself, are deserving of a place alongside Karl Marx, for in their discoveries as to the real, the social meanings of the Biblical writings they are planting mines of dynamite underneath this civilization of massive property rights to blow up the whole apparatus.

HIS BOOKS A SCIENTIFIC SETTING FORTH OF JESUS'S LIFE.

"Union Seminary and all other institutions committed to the higher criticism are under suspicion by the orthodox wing of Christianity. And with reason. The heresy trials were to have been expected. Scientific Biblical scholarship is going to prove the most upheaving thing ever introduced into the world. To suppose that a revolutionary force of this magnitude could come without opposition were a child's fancy. My 'Call of the Carpenter,' I see, is being compared to Rousseau's 'Social Contract.' And once more, my 'Carpenter and the Rich Man' is getting me under fire. But the two books are simply a scientific setting forth of the life of Jesus as it is now coming to light. He taught that to be rich is to invade the public tranquility; for it sunders the fellowship which ought to cement the human family into one. A grim dogma? Yes, but it is the dogma of Jesus, as modern scholarship is bringing it to light. Readers are uttering amazement at what they term the originality of my insight into these records. But it is not much originality on my part. I am but popularizing the results of Biblical scholarship. The fact that my books are so charged with high explosive is but to say that the higher criticism, upon which my work is based, is a direct and magnificent coadjutor of social revolution.

"What does scholarship as found at Union and elsewhere teach? Its reconstructive work starts at the Bible's threshold. It teaches that Moses, with whom the authentic narrative commences, was a labor leader, commissioned by the Most High to organize the brickmakers in the Goshen plant. He was a sabotager too; he slew, in that strike, one of the Egyptians, the master class. Thus the Book of Exodus is the story of a labor walkout. The people of Israel, taking their origin from that event and from such a leader, became the industrial nation of antiquity. The God they reveal to the world is the Arouser and Advocate and Defender of the poor against millionairic oppression. The Bible is one long argumentation of the thesis that the working class is God's elect.

CARPENTER OF GALILEE A CLASS-CONSCIOUS REVOLUTIONIST.

"These results of Old Testament scholarship are now fairly well accepted. My books carry the discoveries into the New Testament. I show that the Carpenter of Galilee was, if anything, a more intensely class-conscious revolutionist than the Old

Testament agitators. The common people heard him gladly. And the charge upon which he met his death was, 'He stirreth up the people.' 'The Carpenter and the Rich Man' is a study of the parables. I was compelled to use therein such chapter headings as these: 'The Immorality of being Rich,' 'Why Did Jesus Command Confiscation?' 'The Imbecility of Being a Millionaire,' 'The Middle Class,' 'A Plunger,' 'Fast Gathering Storm,' 'A Good Mixer,' 'The Meek Preparing to Inherit the Earth.' The titles are eloquent of the terrific seed of revolution in the Carpenter's teaching.

"And where got I these dynamic results? From Union Seminary and the superb scholars in her faculty. They are men who deserve not longer to be despised and boycotted by the proletary workers. Rather they merit high place in our ranks. And I am making plea with my red-flag comrades to give these men an enthusiastic recognition. To be sure, they are doing their work quietly, no blare of trumpets or spreading banners. But ofttimes the forces that are unseen are in their workings the most mighty. All elemental powers are viewless and noiseless. Far beneath the surface they operate and bring to pass enormous alterations. Let it be known to every forward looker: The schools are pulpits where the higher criticism of the Scriptures is taught, are seminaries of social revolution."—*New York Sun.*

CONCERNING NEW YORK'S Y. M. C. A.

In *The Presbyterian* of last week appears a most timely warning by "New York Subscriber," as to our Young Men's Christian Association. As he suggests, "loyal Christians" and "evangelical ministers" of New York are urgently called upon just now to regard various fundamental considerations, and especially to see to it that the confidence of "Christian parents all over the country who have entrusted their sons to the fostering care of the Young Men's Christian Association" should not be recklessly betrayed. He might have added that they were at once privileged and bound to see to it, moreover, that the charter foundations of the association are honestly regarded, and the principles which form the basis, promise and pledge to contributors and supporters in days past, faithfully adhered to.

"New York Subscriber," however, is mistaken in assuming that the Twenty-third Street Branch has been "hitherto distinctly evangelical," and as such more to be commended, perhaps, than the branch of Fifty-seventh street." In fact "New York Subscriber" would be sorely taxed to recall any clear or emphasized strictly evangelical instruction there, for the last eighteen months. He might have heard more or less thoughtful and painstaking discourse upon this published "Declaration and Purpose:" "I believe a Christian is one who adopts Jesus' ideal of life, and lives accordingly. I believe that ideal means the recognition of my dependence upon God and of my responsibility to him for living in right relation with my fellowmen, in accordance with Jesus' ideal, and I purpose by God's help so to live." He might also have heard the New Testament and evangelical doctrines of Bible authority, the Trinity, sin, atonement, the Holy Spirit, prayer, miracles, and the future life, discussed and ridiculed from the standpoint of "new thought" and "science," but he would not have been privileged to hear them Scripturally preached.

The brag and blight of the old rationalism is upon us, and upon our children, in the form of "modern culture," and now as ever, it has to be met with decided and, if necessary, heroic adherence to God's truth and grace, and this in Christian churches and in the Y. M. C. A., which is under pledge to the Church and to society at large, to be unmistakably evangelical.—Gotham.—*The Presbyterian.*

AKED ATTACKED AS A 'HERETIC.'

DR. HAMILTON, IN "BIBLE CHAMPION" ASSAILS PASTOR'S REPUDIATION OF VIRGIN BIRTH.

Rev. Dr. Charles F. Aked, of First Congregational Church, San Francisco, is attacked in THE BIBLE CHAMPION, issued today, for his recent repudiation of the doc-

trine of the virgin birth of Jesus Christ. Rev. Dr. Jay Benson Hamilton, the editor, devotes several pages to a discussion of the "Aked Heresy." He says in part:

"The newest prophet of the hour swings on the Golden Gate. With all the modesty of his school he selects as his topic for the world's enlightenment, the virgin birth. No topic could have been selected surer to sting to white wrath every honorable and self-respecting Catholic and Protestant without regard to name or creed."

ATTACKS CHANGE OF CREED.

"Dr. Charles F. Aked is a clergyman of the third degree. He left his denomination to become a Baptist in order to secure a famous New York pulpit. He left the Baptists to secure a great Congregational pulpit in San Francisco. Three denominations in quick succession in a few years ought to enable him to qualify as an expert and offer himself as spokesman for all denominations. What his next transition is to be is uncertain.

"His present creed as given above has three articles:

"1. The Holy Virgin was a mother—but not a wife. 2. The Christ Child born out of wedlock. 3. Matthew was a liar.

"It is evident these do not include the whole of his creed. If occasion demands he can furnish other articles, just as truthful or Christian as these. What Dr. Aked pretends to think about the Scriptures is a matter of no importance. He does not think. He merely chatters. The important question is what do honorable gentlemen think of Dr. Aked?"

CALLS STATEMENT "ERROR."

The editor quotes Dr. Aked's assertion that it is only a "hurricane in a demitasse," and continues:

"It is the rumbling that foretells the coming of the Day of Judgment."

Referring to Dr. Aked's declaration that he had preached the same sermon in Fifth avenue church when John D. Rockefellar was present, Editor Hamilton asks:

"Is Standard Oil also among the prophets of the modern mind? Many bitter things have been said about this great philanthropy. 'This is the most unkindest cut of all.'

"Why did not he tell the whole story? Why did he omit the interesting and impressive climax? It would have been a fit conclusion to this secret had he said: 'The church in which I preached this sermon has gone out of business, although backed by more money than any church of the Christian era.'"—*Mail and Express,* New York.

A Vicious Arraignment of the Bible.—Professor Clyde Weber Votaw, of the University of Chicago, in a recent address declared some strange things about the harmfulness of Bible study. He said: Several years ago it was believed a systematic and historical study of the Bible was the ideal method of instruction in the Sabbath school, this, however, has proved impractical and gradually is abandoned." Such effusions do not startle us, as one is prepared to hear almost anything foolish from that university. Some men lose their identity in the big university, and so something novel, even if untrue, is heralded and thereby attention called to their profound researches and wide range of observation. Yes, drive the Bible out of our public schools, then out of the Sunday school, and next we presume the effort will be made to eliminate it from the pulpit. The professor had done better if he had kept that view in his vest pocket, for it is not true.—*The Evangelical Messenger.*

"The only book that can have any possible significance as a text-book in the Sabbath-school is the Bible itself; and we must train our children in the best of the thought of the world, we must, if we are to make progress as a nation, ground each generation as it comes along in the established and tested moral judgments of the world."—PRESIDENT WILSON.

The Bible has been the basis and mainspring of Anglo-Saxon development for the last three centuries, having moulded its morals lifted its legislation and its jurisprudence and inspired its literature.—*Whitelaw Reid.*

EDITOR'S WHAT NOT

ONE DOLLAR.

One dollar from each of our subscribers would relieve us of all care and anxiety for the immediate future. The total receipts for the nine months from July 1, to March 31, are nearly $4,000. During the months of May, June and July we solicit from each subscriber, One Dollar; either get a new subscriber or let us advance your date one year. The summer will be tided over and our burden will be lifted. It will be a small matter to each one, but a small fortune to us. May we not count upon your immediate response? Write, yes, to-day.

Y. M. C. A. or Y. M. I. A.?

The Young Men's Christian Association has a brilliant and honorable history. Is it to change its name to the Young Men's Infidel Association and try for a new record? The first number of THE BIBLE CHAMPION, August, 1913, contained a quotation from *The Bible To-day*, entitled, "Young Men's Christian Association College without the Bible." In reference to a recent article in the New York *Independent*, it said:

"It appears from this article that a committee has recently investigated the course of instruction given in the International Young Men's Christian Association at Springfield, Mass. Some 148 students were questioned as to the views of the Bible which they entertained when they entered the school. Of these, about one-half avowed their belief in the literal, historical accuracy of the chief events recorded in the Old Testament, such as creation, the flood, etc. The *Independent* comments with surprise on the fact that so large proportion of these students should have entered the association college with such extreme views and suggests that the reaction from these beliefs under enlightened instruction was inevitable."

"The same article quotes the report of the investigating committee, to the effect that 'such extremely conservative views are not held by any Biblical scholar to-day,' and are not taught in this school, where the teaching 'is in harmony with the teaching found to-day in the theological seminaries of the evangelical churches.'"

We call attention to "A Sabbath Experience," by Rev. P. H. Milliken, D.D., in the Club. He is the assistant minister of the Marble Collegiate Church in this city. A communication for the *Presbyterian*, "Concerning New York's Y. M. C. A.," is in Current Comment.

There are two offences equally dastardly and criminal; one is to teach infidel doctrines in an Evangelical Sunday School; the other is to lead astray in a similar fashion, young men in the Y. M. C. A. New York City not long since had a phenomenal financial campaign, by which $4,000,000 was raised for Association work for men and women. No one would have had the hardihood to announce or conduct such a campaign, if the avowed object and purpose of the use of the funds was to destroy the faith of young people in the integrity and authority of the Scriptures.

The people who endeavor to destroy the faith of men in the Bible, do not finance their own campaign. They steal an institution, or a periodical, or a publishing house, or a school, established to maintain the Book and prostitute them to a purpose which the donors of the money would have regarded with horror. You cannot find upon the face of the globe one institution or organization which assails God's Word at its own expense, as a labor of love.

We urge our readers to investigate at once the work and teaching of the Y. M. C. A. in their community and report the facts to THE CHAMPION. If these seemingly sporadic cases are related and a part of a concerted campaign, the Church will need to get busy. The offenders will pretend to be indignant and insulted at such a suggestion. Do not be bluffed by the outcry. The policeman, who catches a burglar with stolen goods in his possession and a kit of burglar's tools in

his pocket, is not easily impressed by vehement protestations of innocence. We have reason to believe that a man who is guilty of the dishonor of breaking his solemn pledge, will not scruple to lie to hold his job and its salary. The time has come to cast to the winds any courtesy or kindly consideration in dealing with those whose sole purpose is to lead astray ignorant and innocent youth.

If a Y. W. C. A. were detected implanting in the minds and hearts of girls and young women, suggestions of evil that would tend to make easy their moral downfall, it would be fortunate if it escaped indictment as a partner in the traffic in the souls and bodies of women. The young man who is taught to jeer and sneer at God's word has before him open doors to many moral evils that will insure his eternal ruin. As a variation from the usual course will some one try the experiment of erecting a building and maintaining it as a Y. M. I. A., with their own money, as a labor of love?

A CHURCH WILEY OR COMSTOCK.

Wiley and Comstock are not names, they are synonyms. Each represents in his own field a public benefaction of inestimable value. Wiley stands for purity of food, as Comstock does for purity of literature. Both are hated by those who love darkness rather than light because their deeds are evil. If there is ever to be a new department added to those now in use in the denominations, we suggest one on adulterations. The regulations are already established; the processes are familiar to every Christian. There would be no necessity of a trial of the offender. Publicity would be not only a preventative but a penalty. If the glib jeerer at standards of doctrine were assured that he could not whisper his evil word without its being shouted from the house-top, he would be guilty of very much less evil speaking.

The church official, or one who is in line for promotion, would be silent if he knew that his advocacy of false doctrine would be in evidence against him throughout the whole connection. The teachers of evil in all denominations gather about them a coterie of sympathizers, who rally to the defence of either speech or speaker and the believer is silent to avoid trouble.

The Church press being under the law of courtesy, cannot grant a line in accusation without being compelled to allow two of defence, one for the cry of persecution, the other asserting piety and love for the Church. The result is, all such accusations are barred from all periodicals and silence is construed, and often is asserted, to be prompted by sympathy and like convictions.

One half of the Methodist annual Conferences hold their annual sessions in the spring. At this time many of these Conferences have just concluded their sessions. Many ministers are annually ordained.

It will be interesting and profitable to condense into a few sentences the references to the duty of the minister toward the Word of God contained in the Ordination Ritual. The ministry as a rule come from the laity. When entering the denomination as a layman the candidate is asked:

"Do you believe in the doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" The candidates replies, "I do."

When the minister is ordained a deacon after two years' experience in the ministry, he is asked:

"Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?" The candidate answers, "I do believe them." The Articles of Religion declare, "In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. The names of the canonical books are: (Then follow the names of the Books which constitute the Bible as used in all churches.)

When the minister is ordained elder, after two years more study and experience, he hears in the Ritual the words Scriptures and Holy Scriptures repeated eight times.

He is asked: "Will you be ready with all faithful diligence to banish and drive

away all erroneous and strange doctrines contrary to God's Word?"

The candidate answers, "I will, the Lord being my helper."

As a part of the ordination service, the bishop places in the hands of each candidate a copy of the Bible as he says to him: "Take thou authority as an elder in the Church to preach the Word of God, and to administer the Holy Sacraments in the congregation."

There is no possibility of mistake or misunderstanding. The Holy Scriptures are declared to be the Word of God which the minister is to read, study, preach and maintain. Even the Books are named. The whole pledge is given with all the sanctity of an oath. Yet in spite of all this and the hundreds and often thousands of witnesses, who have heard the solemn words of question and answer, ministers have been known to declare "the Bible is not the Word of God; it is full of myths, legends, and fables." It may be noticed however, that there is always a loop-hole of escape which would render futile any attempt at indicting them for heresy. A better and surer way is to report the case to the Church Wiley or Comstock, who may be authorized to give the error of doctrine the widest possible publicity. All preferment is barred. No man can be elected for anything who has the courage of his convictions, and openly, above board, with daring, asserts his rejection of the creed of his denomination. If he has slipped into a place where his evil teaching renders him a danger and a menace, publicity solves the problem. The books he writes or publishes or sells will fail to find buyers; the periodical he edits or publishes will lose subscribers; the school or college where he is an instructor loses students. The pulpit he occupies is not only spiritually powerless, but is the target of criticism of all faithful Christians.

THE APOSTLE JOHN VS. PROFESSOR TERRY.

One of the comical freaks of human folly is its belief in its own infallibility. Whenever a *pseudo* scholar arrives at the stage of doubting the inspiration of the Scriptures, he invariably claims inspiration for himself. We do not argue with him. We merely laugh at him. A Sunday School boy was told the moon was made of green cheese. He happened to be a boy who knew cheese, if he was ignorant about the moon. He quietly replied, "The moon was made before the cows."

It is becoming quite the fashion for the scholars who assume the right to deal with the Word of God with a free hand, to seek a hearing in the evangelical press. Its readers do not care for a controversy and the jibe at the Book passes with very few if any objections. When they invade the *Methodist Review,* it is time its readers get busy enough to send a postal card to the editor, at least. No one will pretend to justify the prostitution of the pages of our great *Theological Review* to the propagation of the false teaching of Counterfeit Criticism.

Professor Terry, a member of the faculty of Garret Biblical Institute (Methodist), in the *Methodist Review,* January, 1914, reveals such "inside information" that one hesitates to dissent from even a view of transparent folly. He says:

"When our Lord or an Apostle mentions the writings of Moses, or refers to some Old Testament narrative, he is simply following the custom of popular illustration without a thought of obtruding a critical judgment on questions of authorship and historicity." It might be well for the professor to reveal his authority for declaring the "thoughts" of Our Lord or an Apostle.

"All the voices that speak in Revelation of John, whether from the throne of God, or from the seven spirits before the throne, or from the mighty angels, or from the Son of God, whose eyes were like a flame of fire and out of whose mouth proceeded a sharp, two-edged sword—each and all are the composition of the writer of the Apocalypse."

We scarcely dare to question the man who thus *ex cathedra,* decides with such cock-sureness as to the divine inspiration of one of the Sacred Books. He may have some secret relation to the author of the Apocalypse which enables him to speak

as one "who has authority." Again, he may only be only one of those "highbrows" of whom a deceased bishop is said to have remarked: "When they think they think, they mistake it for the voice of God."

"We cannot think that God has given us revelations of his truth in literary forms which are exempt from the laws of literary criticism."

The fundamental law of literary criticism, if it is honorable, is the Golden Rule. Deal with the Book you criticise as you would have your own book dealt with. Professor Terry is an author. If one were to take any one of his books and handle it as he handles the Word of God, he would fall from grace in a second. It is only ordinary decency when you discuss a book to allow it to tell its own story in its own words—do not interpolate, mutilate, misconstrue, mis-state—that is dishonest and immoral; it is only one form of lying — unfortunately so common with critics of the Bible that it will be a surprise to give it that name.

Professor Terry, doubtless, is ignorant of the fact that Judge Simon Greenleaf is the author of a *Treatise* on *Evidence*, which is a recognized authority on both sides of the Atlantic. In the twelfth edition of Greenleaf on Evidence, the doctrine as found in his *"Testimony of the Evangelists,"* is embodied in Vol. I., Sec. 142. Judge Lamb examined "the decisions of all prominent courts for three hundred years; a multitude of cases have been adjudged, deciding this doctrine; the decisions are unanimous, upholding the doctrines laid down by Greenleaf, none to the contrary. Tested by the standards of all enlightened courts the Books of the Bible are competent and admissible evidence. They are to be read as the depositions of the writers. Greenleaf declares that a juror, sworn as such, who should duly read or have read to him the eleventh chapter of the deposition of John, no opposing evidence being produced, and yet refuse to give his verdict affirming the resurrection of Lazarus from death to life, would violate his oath, which is the crime of perjury—an act of moral turpitude." —*Bibliotheca Sacra*, January, 1914.

Is it not remarkable that the Methodist Law Book is sustained, not only by these two judges, Greenleaf and Lamb, but by the courts of the world for three hundred years? The Methodist Discipline declares that the "canonical Books of the Scriptures are those of whose authority there never was any doubt in the Church." Among them are the Gospels of Matthew, Mark, Luke and John, and Revelation. It ought not to take the boy, who knew the moon was not made of green cheese, very long to decide between the Apostle John and Professor Terry. The former, as if under oath, testifies to what he saw and heard; the latter after mutilating the deposition, in contradiction, offers his *personal testimony* relating to incidents that occured thousands of years before he was born. As a witness he would only be heard in a court that held its sessions in Bridewell or Matteawan. Don't argue with a Methodist minister who flaunts Counterfeit Criticism. Merely ask him if he has an *expurgated* copy of the Methodist Discipline. If not, but if he has the authorized edition, ask him to read his answers when he was admitted into the membership and ministry of his denomination.

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The Bibliotheca Sacra is to be congratulated upon its long and brilliant career. It has no superior in the character of the subjects treated, and for the intellectual ability and literary rank of its contributors. The Editor, G. Frederick Wright, LL.D., alone, is enough to make the Quarterly one of the foremost leaders of the world in the realm which has commanded the interest and labor of his whole life. THE BIBLE CHAMPION is not only highly honored, but greatly favored in entering upon its work under the new name and under the direction of its new Board of Directors in being associated with *The Bibliotheca Sacra*. All new subscribers to *The Bibliotheca Sacra* may secure both Magazines for one year for $2.50. This should be paid in advance and sent to THE BIBLE CHAMPION.

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